THE
ŚIVA PURĀṆA

PART I

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ŚIVAPURĀṆA-MĀHĀTMYAM*

CHAPTER ONE

(*Greatness of Śivapurāṇa*)

Śaunaka[1] *said* :—

1. O Sūta of great intellect, O my lord, the knower of all Philosophical principles, please narrate to me the essence of the Purāṇas in detail.

2. How do good conduct, good devotion and power of discrimination flourish ? How are base feelings dispelled by good men ?

3. In this terrible Kali age all living beings have almost become demoniac in character. What is the effective mode of remedying the same ?

4. Now tell me about the greatest means to achieve the most perfect weal, the holiest of the holy modes.

5. What is that, the practice of which particularly purifies the soul ? What is that which enables a man of unsullied mind to attain Śiva ?

Sūta[2] *said* :—

6. O foremost among sages, you are blessed indeed as

* The Chapters (1-7) on the glory of *Śivapurāṇa* are taken from *Skandapurāṇa*.

1. Śaunaka was the chief of the sages at the great sacrifice in Naimiṣa forest to whom the Mahābhārata and the Purāṇas were recited by the Sūta in the reign of Adhisīmakṛṣṇa, the great-grandson of Janamejaya and the sixth in generation from Arjuna in the Paurava line. —*Vā* 1.12; 99, 255-8: *Padma* I. 1. 19.

2. The Sūtas (*Vā* I. 32-3; *Padma* I. I. 27-28) preserved the genealogies of Gods, sages, and glorious monarchs as well as the traditions of great men. The Sūta here is not a caste that is described by Manu (X.11.17) as the offspring of a Kṣatriya father and Brahman mother. He is a venerable Brāhmaṇa who has preserved ballads, songs, genealogies of Gods, sages and glorious Kings.—Pargiter : *Ancient Indian Historical Tradition* Ch. II ; also Pusalkar : *Studies in Epics and Purāṇas of India*, Intro. P. 29. He is described as the disciple of Vyāsa.—ŚP. I.4.7.

you are desirous of hearing. Hence I shall ponder over the greatest of the Sacred lore intelligently and tell you.

7. O dear, listen to that divine panacea evolved out of all religious tenets, heightening true devotion and conducive to the pleasure of Śiva.

8. It is destructive of the great fear of the Python of Kāla (Death). O sage, it is the noble Śiva Purāṇa[3] formerly narrated by Śiva Himself.

9. For the benefit of the people in the age of Kali, the sage Vyāsa[4] has abridged it out of great respect for the sage Sanatkumāra[5] on being instructed by him.

10. O sage, there is nothing other than Śiva Purāṇa for the purification of the mind especially of the people of the Kali age.[6]

11. It is only the intelligent and the highly fortunate man who has accumulated great merits in his previous birth who will be drawn towards it.

12. This Śivapurāṇa is the greatest and the noblest of the sacred lore. It is the form of Śiva and as such is to be served and realised in this world.

13. By reading this and listening to it the good man becomes very pious. By all means he instantly attains Śiva's region.

14. Hence every endeavour of men to read this is desirable. Loving care to listen to it yields all desired results.

15. By listening to this Purāṇa of Śiva a man becomes sinless. After enjoying all extensive worldly pleasures he will attain the region of Śiva.

3. For the nomenclature and authenticity of this Purāṇa see *Introduction*.

4. According to the Pauranic tradition, Kṛṣṇa Dvaipāyana Vyāsa, the son of Satyavatī, composed the eighteen purānas or superintended their compilation.—*Mat.* 53.70.

5. The purāṇas were first compiled by Brahmā (*Vā* I. 60-61). Sanatkumāra, a son of Brahmā (*ŚP* I. 4. 8-9; I. 5. 17) inherited them from his father and imparted them to Vyāsa who in turn abridged them in 18 compendiums.

6. The beginning of the Kali age has been discussed by Dr. Fleet (*JRAS*, 1911, PP. 479, 675, 686) and he has pointed out that it began on the day on which Lord Kṛṣṇa died, which the chronology of the Mahābhārata places, as he shows, some twenty years after the great battle and that it was then that Yudhiṣṭhira abdicated and Parikṣit began to reign.—Pargiter : *Dynasties of the Kali Age.—Intro.* P. X.

16. Merely by listening to the story of Śiva a man secures that merit which results from the performance of Rājasūya[7] and a hundred Agniṣṭomas.[8]

17. O sage, those who listen to Śivapurāṇa the noblest of Sacred lore, cease to be mere human beings. They must be undoubtedly considered as manifestations of Rudra, a form of Śiva.

18. Sages consider the dust in the feet of those who habitually listen to that Purāṇa and recite it, on a par with holy centres.

19. May those who wish to attain the seat of salvation, listen always to the holy Śivapurāṇa with great devotion.

20. O noblest among sages, if he is unable to listen to it always, let him hear it for a short while every day with his mind fully controlled.

21. If any one is unable to listen to it every day, O sage, let him listen to Śivapurāṇa in the holy months.

22. Those who listen to that Purāṇa even for a Muhūrta (48 minutes), half that period, one fourth of that period or even for a moment will not suffer from mishaps.

23. O lord of sages, the man who listens to that Purāṇa crosses the ocean of worldly existence after burning the great forest of Karma (binding actions).

24. O sage, the merit that accrues from all gifts and all Sacrifices becomes stabilised after listening to Śivapurāṇa.

25. Particularly in the age of Kali there is no greater virtue conducive to the achievement of liberation by men, O sage, than listening to Śivapurāṇa.

26. There is no doubt in this that, listening to the Purāṇa and reciting the names of Śiva is as efficacious as the Kalpa tree[9] in yielding one's desires.

27. For the benefit of the evil-minded persons of the Kali age, bereft of virtuous conduct, Lord Śiva has produced the nectar in the form of Śivapurāṇa.

7. Rājasūya is a great sacrifice performed by a universal monarch (in which the tributary princes also take part) at the time of his coronation as a mark of his undisputed sovereignty.

8. Agniṣṭoma is a sacrificial rite extending over several days in spring and forming an essential part of the Jyotiṣṭoma.

9. Kalpadruma is a mythological tree supposed to grant all desires.

28. A single man, the man who drinks nectar, becomes immortal and unageing. But the nectar of the divine story of Śiva, if drunk, makes the whole family immortal and unageing.

29. The sanctifying story of Śivapurāṇa must always be resorted to, definitely so.

30. Merely by listening to Śivapurāṇa (if such good results) what am I to say about the result when Śiva abides in the heart ?

31. This work consists of twenty-four thousand verses divided into seven saṁhitās (compendiums). The three kinds of Devotion [(1) by meditation, (2) recital of prayer and (3) acts of worship and service] are fully explained in it. It must be listened to with great respect.

32. The first compendium is called Vidyeśvara saṁhitā, the second is Rudrasaṁhitā, the third is Śata-Rudrā and the fourth is Koṭi-Rudrā

33. The fifth compendium is called Umāsaṁhitā, the sixth is Kailāsasaṁhitā and the seventh is Vāyavīyā. Thus, there are seven saṁhitās in this Purāṇa.

34. This divine Purāṇa of seven saṁhitās and called after Śiva stands on an equal footing with Brahman (*i. e.* Vedic Texts) and accords an achievement that is superior to everything else.

35. He who reads the entire Śivapurāṇa without omitting any of the seven saṁhitās can be called a Jīvanmukta (a living liberated soul).

36. O sage, the ignorant man is tossed about in the ocean of worldly existence till the excellent Śivapurāṇa reaches his ears.

37. Of what avail is listening to many sacred texts and other confounding Purāṇas ? The Śivapurāṇa alone loudly proclaims (its readiness) to grant salvation.

38. The house where the discourse on this Śivapurāṇa is held becomes a holy centre. It destroys the sins of the inmates of the house.

39. Thousands of horse-sacrifces[10] and hundreds of

10. In Vedic times the Aśvamedha sacrifice was performed by kings desirous of offspring but subsequently it was performed by them for the achievement of universal supremacy. A horse was turned loose to wander at will for a year, attended by a guardian; when the horse entered a foreign

Vājapeya[11] sacrifices do not merit even a sixteenth part of Śivapurāṇa.

40. O best of sages, a sinner is called a sinner till the moment he hears Śivapurāṇa with great devotion.

41. The holy rivers, Gaṅgā and others, the seven sacred cities[12] and Gayā can never be equal to Śivapurāṇa.

42. If one wishes for the greatest of goals (Liberation) one shall recite at least a stanza or even half of it from Śivapurāṇa.

43. He who constantly listens to Śivapurāṇa fully comprehending its meaning or simply reads it with devotion is undoubtedly a meritorious soul.

44. Lord Maheśāna (Śiva) is extremely pleased with the sensible man who listens to Śivapurāṇa when death is imminent. Lord Śiva accords him a seat in his own region.

45. He who adores this Śivapurāṇa with great devotion enjoys in the world all desired objects and attains Śivaloka.

46. Never slack in his devotion to the Śivapurāṇa he who keeps this work well wrapped in a silk cloth, will ever be happy.

47. The holy Śivapurāṇa, the sole possession of a devotee of Śiva, should assiduously be resorted to by a person who desires for happiness here and hereafter.

48. The holy Śivapurāṇa that accords the four aims of life (virtue, wealth, love and salvation) must be heard and read with great devotion always.

49. The Śivapurāṇa, the greatest harbinger of the perfect welfare among the Vedas, Itihāsas and other sacred texts must be thoroughly understood by those who seek salvation.

50. This Śivapurāṇa is the greatest resort of the knowers of Ātman (Spiritual Seekers) for ever; it is the noblest object

country, the ruler was bound either to submit or to fight. In this way the horse returned at the end of a year, the guardian obtaining or enforcing the submission of princes whom he brought in this train. After the successful return of the horse, the horse was sacrificed amidst great rejoicings. It is said that the horse was sometimes not immolated but kept bound during the ceremony.

11. Vajapeya is one of the seven forms of the Soma-sacrifice offered by kings or Brāhmans aspiring to the highest position, and preceding the Rājasūya and the Bṛhaspatisava.

12. The seven sacred cities of the Hindus are : Ayodhyā, Mathurā, Māyā, Kāśī, Kāñcī Āvantikā and Dvārikā.

worthy of adoration of good men ; it suppresses the three types of distresses (*i. e.* physical illness, extraneous attacks and divine calamities) ; it accords happiness always ; and it is very pleasing to all Devas led by Brahmā, Hari and Īśa.

51. With the mind extremely delighted I bow unto Śivapurāṇa for ever. May Śiva be pleased and bestow on me a devotion to His feet.

CHAPTER TWO

(*The liberation of Devarāja*)

Śaunaka said :—

1. O Sūta, thou art the most blessed and the most fortunate knower of the greatest Truth. Thou hast narrated to us, out of great compassion, this divine wonderful tale.

2. This wonderful narrative that destroys hosts of sins, purifies the mind, and propitiates Lord Śiva has been heard by us.

3. Thanks to thy compassion we have decisively realised that there is nothing so fine and nice as this tale.

4. Who are those among sinners in the Kali age who get sanctified by this story ? Please enlighten us. Make the whole world gratified.

Sūta said :—

5. Men who habitually commit sins, wicked persons indulging in vicious activities and persons of lecherous disposition become pure hereby.

6. This is a great Jñānayajña (sacrificial rite of wisdom) ; it yields worldly enjoyment as well as salvation ; it dispels all sins and delights Śiva.

7. Men overwhelmed by the thirst of covetousness, those devoid of truthfulness, those who decry even their parents, haughty vain fellows and persons prone to violent activities become sanctified by this.

8. Those who never practise the duties of their Varṇas

and Āśramas (castes and walks of life) and those of malicious temperament become sanctified thanks to the Jñānayajña even in the Kali age.

9. Those who habitually practise deception and those who are ruthless and of cruel disposition are sanctified by this Jñānayajña even in the Kali age.

10. Those who misappropriate the wealth of brahmins and thereby nourish themselves and those who indulge in heinous crimes of adultery become sanctified by this Jñānayajña even in the Kali age.

11. Those who always indulge in sinful actions and those who are roguish persons of wicked mind become sanctified by this Jñānayajña even in the Kali age.

12. Men of unclean habits and wicked minds, men who know no peace and men who swallow temple and trust properties become sanctified by this Jñānayajña even in the Kali age.

13. The merit accruing from this Purāṇa destroys great sins, yields worldly enjoyments and salvation and delights Lord Śiva.

14. In this context an ancient anecdote is cited as an example, the mere hearing of which, removes all sins utterly.

15. In the city of Kirātas there lived a brahmin extremely poor and deficient in (brahmanical) knowledge. He used to sell various kinds of beverage and was averse to the worship of gods or to virtuous activities.

16. He never practised the daily Sandhyā prayers or ablutions. His practice resembled a Vaiśya's mode of living. He never hesitated to deceive credulous persons. His name was Devarāja.

17. Either by killing or by using various deceitful means he used to rob Brahmins, Kṣatriyas, Vaiśyas, Śūdras and others.

18. Thus by foul means much wealth was later accumulated by him. But the sinner that he was, not even the slightest part of his wealth was utilised in virtuous acts .

19. Once that brahmin went to a lake to take his bath. There he saw a harlot called Śobhāvatī and was much agitated at her sight.

20. The beautiful woman was extremely delighted on

coming to know that a rich brahmin had become her willing slave. The brahmin's heart was filled with love due to her pleasant talk.

21. He decided to make her his wife and she consented to have him as her husband. Thus in mutual love they sported for a long time.

22. Sitting, lying, eating, drinking and playing together they were not at all different from any other wedded couple.

23. Dissuaded again and again by his mother, father, first wife and others though he was, he never paid heed to their words but continued his sinful activities.

24. Once he became so enraged as to kill his mother, father and wedded wife at dead of night while they were asleep and took possession of their wealth.

25. Enamoured of the courtesan he handed over to her his own wealth and also the wealth that he looted from his father, mother and first wife.

26. In the company of this harlot he used to eat all sorts of forbidden food, became an addict to wine and spirituous liquors and partook of his food from the same plate as his concubine.

27. Once, by chance, he came to the city of Pratiṣṭhāna.[13] He saw a Śiva temple where saintly men had congregated.

28. During his stay there, he was afflicted by an acute fever. He heard the discourse on Śiva conducted by a brahmin.

29. The brahmin Devarāja suffering from fever died at the end of a month. He was bound with nooses by Yama's attendants and forcibly taken to Yama's city.

30—33. In the mean while Siva's attendants dressed in white, smeared with ashes all over the body, wearing garlands of Rudrākṣa and wielding tridents in their hands started furiously from Śivaloka and reached Yama's city. They threatened the attendants of Yama (the God of death) and thrashed them. Releasing Devarāja from their clutches they seated him in a wonderful aerial chariot. When they were

13. Pratiṣṭhāna : There are references to two towns of the same name : (1) a town at the confluence of the Ganges and Yamunā and capital of the early kings of the lunar race, (2) a town on the Godāvarī and capital of Śālivahana. The latter town can be identified with the modern Paithan in the Aurangabad district. It was known as Paiṭhīnasipurī : *SK* II. vii. 14. 34, 37.

about to start to Kailāsa a great tumult arose in the middle of Yama's city on hearing which Dharmarāja (the God of Death) himself came out of his palace.

34. On seeing the four messengers who appeared like replicas of Rudra Himself, Dharmarāja the knower of virtues honoured them in accordance with the custom.

35. Yama came to know of everything through his vision of wisdom. Out of fear he did not question the noble attendants of Śiva.

36. Being duly honoured and adored by Yama, they went to Kailāsa and handed over the brahmin to Śiva, the very ocean of mercy and to the divine mother Pārvatī.

37. Blessed indeed is the story of Śivapurāṇa, the holiest of holy stories, a mere hearing of which qualifies even the greatest sinner for salvation.

38. The great seat of Sadāśiva is the greatest abode and the noblest of positions which Vedic scholars have extolled as stationed above all Lokas (worlds).

39—40. Devarāja the base brahmin, addicted to wine, enamoured of a vile harlot, slayer of his own father, mother and wife and who out of greed for money had killed many brahmins, kṣatriyas, vaiśyas and śūdras and others became a liberated soul instantaneously on reaching that supreme Loka.

CHAPTER THREE

(*Cañculā's disillusion and detachment*)

Śaunaka said :—

1. O Sūta of great intellect, thou art extremely blessed and omniscient. By thy favour I am gratified to satiety again and again.

2. My mind rejoices much on hearing this old anecdote. Please narrate another story equally increasing devotion to Śiva.

3. Nowhere in the world are those who drink nectar honoured with liberation. But in regard to the nectar of the

story of Śiva it is different. When drunk, it straightway accords salvation.

4. Thou art blessed, blessed indeed. Blessed, blessed is the story of Śiva on hearing which a man attains Śivaloka.

Sūta said :—

5. O Śaunaka, please listen I shall tell you, though it is a great secret, since you are the foremost among Vedic scholars and a leading devotee of Śiva.

6. There is a seaside village "Bāṣkala"[14] where sinful people bereft of Vedic virtue reside.

7. They are wicked debauchees with deceptive means of livelihood, atheists, farmers bearing weapons and adulterous rogues.

8. They know not anything about true knowledge, detachment or true virtue. They are brutish in their mental make-up and take a great deal of interest in listening to evil gossips and slander.

9. People of different castes are equally roguish never paying attention to their duties. Always drawn to worldly pleasures they are ever engrossed in one evil action or another.

10. All the women too are equally crooked, whorish and sinful. Evil-tempered, loose in morals they are devoid of good behaviour and disciplined life.

11. In the village "Bāṣkala" peopled by wicked people, there was a base brahmin called Binduga.

12. He was a wicked sinner traversing evil paths. Although he had a beautiful wife he was enamoured of a prostitute. His passion for her completely upset his mind.

13. He forsook his devoted wife Cañculā and indulged in sexual dalliance with the prostitute overwhelmed by Cupid's arrows.

14. Many years thus elapsed without any abatement in his evil action. Afraid of violating her chastity Cañculā, though smitten by Cupid bore her distress (calmly for a short while).

15. But later on as her youthful health and boisterous

14. Bāṣkala grāma—Cf. *SK* III 111. 32 50. It has not been possible to identify and locate this village.

virility increased, cupid's onslaught became extremely unbearable for her and she ceased from strictly adhering to her virtuous conduct.

16. Unknown to her husband she began to indulge in sexual intercourse with her sinful paramour at night. Fallen thus from Sāttvic virtues she went ahead along her evil ways.

17. O sage, once he saw his wife amorously indulging in sexual intercourse with her paramour at night.

18. Seeing his wife thus defiled by the paramour at night he furiously rushed at them.

19. When the roguish deceitful paramour knew that the wicked Binduga had returned to the house he fled from the scene immediately.

20. The wicked Binduga caught hold of his wife and with threats and abuses fisted her again and again.

21. The whorish wicked woman Cañculā thus beaten by her husband became infuriated and spoke to her wicked husband.

Cañculā said :—

22. Foulminded that you are, you indulge in sexual intercourse with the harlot every day. You have discarded me your wife, ever ready to serve you with my youthful body.

23. I am a youthful maiden endowed with beauty and mentally agitated by lust. Tell me what other course can I take when I am denied the amorous sport with my husband.

24. I am very beautiful and agitated with flush of fresh youth. Deprived of sexual intercourse with you I am extremely distressed. How can I bear the pangs of passion ?

Sūta said :—

25. That base brahmin Binduga, when addressed thus by his wife, foolish and averse to his own duties said to her.

Binduga said :—

26. True indeed is what you have said with your mind agitated by passion. Please listen, my dear wife, I shall tell you something that will be of benefit to you. You need not be afraid.

27. You go ahead with your sexual sports with any

number of paramours. No fear need enter your mind. Extract as much of wealth as you can from them and give them enough sexual pleasure.

28. You must hand over all the amount to me. You know that I am enamoured of my concubine. Thus our mutual interests will be assured.

Sūta said :—

29. His wife Cañculā on hearing these words of her husband became extremely delighted and assented to his vicious proposal.

30. Having thus entered into their nefarious mutual contract the two wicked persons —the husband and the wife— fearlessly went ahead with their evil actions.

31. A great deal of time was thus wasted by the foolish couple indulging in their vicious activities.

32. The wicked Binduga, the brahmin with a Śūdra woman for his concubine, died after some years and fell into Hell.

33. The foolish fellow endured distress and torture in Hell for many days. He then became a ghost in the Vindhya mountain range continuing to be terribly sinful.

34—35. After the death of her husband the wicked Binduga, the woman Cañculā continued to stay in her house with her sons. The woman foolishly continued her amorous dalliance with her paramours till she no longer retained her youthful charms.

36. Due to divine intercession it chanced that on an auspicious occasion she happened to go to the Gokarṇa[15] temple in the company of her kinsmen.

37. Casually moving about here and there with her kinsmen she happened to take her bath in a holy pond as a normal routine affair.

38. In a certain temple a scholar of divine wisdom was conducting a discourse on the holy Śivapurāṇa story some of which she happened to hear.

39—40. The portion that fell on her ears was the context

15. Gokarṇa : lit. 'cow's ear'. It is a place of pilgrimage sacred to Śiva, on the west coast, near Mangalore. It has the temple of Mahādeva, supposed to have been established by Rāvaṇa.

in which it was said that the servants of Yama would introduce a red hot iron into the vaginal passage of women who indulge in sexual intercourse with their paramours. This narrative made by the Paurāṇika to increase detachment, made the woman tremble with fear.

41. At the end of the discourse when all the people dispersed, the terrified woman approached the scholarly brahmin and spoke to him in confidence.

Cañculā said :—

42. O noble sir, please listen to the ignoble activities which I performed without knowing my real duties. O lord, on hearing the same you will please take pity on me and lift me up.

43. O lord, with a mind utterly deluded I have committed very great sin. Blinded by lust I spent the whole of my youth in incontinent prostitution.

44. Today on hearing your learned discourse abounding in the sentiments of non-attachment I have become extremely terrified and I tremble much.

45. Fie upon me, the foolish sinner of a woman deluded by lust, censurable, clinging to worldly pleasures and averse to my own duties.

46. Unknowingly a great sin that produces excessive distress has been committed by me for a fleeting glimpse of an evanescent pleasure, a criminal action.

47. Alas, I do not know which terrible goal this will lead me to. My mind has always been turned to evil ways. Which wise man will come to my succour there ?

48. At the time of death how shall I face the terrible messengers of Yama ? How shall I feel when they tie nooses forcibly round my neck ?

49. How shall I endure in Hell the mincing of my body to pieces ? How shall I endure the special torture that is excessively painful ?

50. I bewail my lot. How can I peacefully proceed with the activity of my sense-organs during the day ? Agitated with misery how shall I get peaceful sleep during the night ?

51. Alas ! I am undone ! I am burnt down ! My

heart is torn to pieces ! I am doomed in every respect. I am a sinner of all sorts.

52. O adverse Fate ! it was you who directed my mind along evil lines. With a hateful stubbornness you made me commit great sins. I was led astray from the path of my duty that would have bestowed all happiness.

53. O Brahmin, my present pain is millions of times more than that of a man stuck to the stake or hurled from a high mountain-top.

54. My sin is so great that it cannot be washed away even if I take ablutions in the Gaṅgā for a hundred years or even if I perform a hundred sacrifices.

55. What shall I do ? Where shall I go ? Whom shall I resort to ? I am falling into the ocean of Hell. Who can save me in this world ?

56. O noble sir, thou art my preceptor. Thou art my mother. Thou art my father. I seek refuge in Thee. I am in a pitiable plight. Lift me; lift me.

Sūta said :—

The intelligent Brahmin mercifully lifted up Cañculā who had become disgusted (with worldly affairs) and had fallen at his feet. That Brahmin then spoke (as follows).

CHAPTER FOUR

Cañculā's Salvation

The Brahmin said :—

1—2. O Brahmin lady, fortunately you have realised at the proper time on hearing the story of Śivapurāṇa that is conducive to non-attachment. Do not be afraid. Seek refuge in Śiva. All sins perish instantaneously by Śiva's grace.

3. I shall explain to you that great object attached to the glorification of Śiva whereby your course hereafter will be pleasant always.

4. It is by listening to the excellent story that your mind

has now turned to the pure path of repentance and detachment towards worldly pleasures.

5. Repentance is the only way of acquittance for all sinners. Saintly men have extolled it as the only way of expiation for all sins.

6. Purity can be realised by repentence alone. If the sinner expiates in the manner advised by saintly men it removes all sins.

7. After due expiation he becomes free from fear. By repentance he attains salvation undoubtedly.

8. The mental purity that one derives on hearing the story of Śivapurāṇa cannot be gained by any other means.

9. As a mirror becomes free from dirt on being wiped with a cloth, so is the mind undoubtedly purified by listening to this story.

10. Accompanied by Ambā, Śiva stays in the minds of pure men. The sanctified soul thereupon attains the region of Śiva and Ambā.

11. Hence this story is the means of realising the fourfold aim of life. It is for this that Mahādeva earnestly created this.

12. Listening to the story of Pārvatī's consort (Śiva) brings about steady contemplation. Contemplation leads to perfect knowledge which certainly brings in salvation.

13. A person who listens to the story in this birth though he be unable to meditate, realises the same in the next birth after which he reaches the goal of Śiva.

14. Many repentant sinners have meditated upon Śiva after hearing this story and have achieved salvation.

15. Listening to the excellent story is the cause of beatitude for all men. Properly entertained, it dispels the ailment of worldly bondage.

16. Listening to the story of Śiva, constant meditations thereon and repeated musings certainly purify the mind.

17. That (the purity of the mind) leads the meditator to a devotion of Maheśa and his two sons (Gaṇeśa and Kārtikeya). With their blessings one undoubtedly attains liberation.

18. A person devoid of that devotion with his mind

entangled in the bondage of ignorance is a brute. He can never be liberated from the worldly bondage.

19. Hence O Brahmin lady, you turn away from worldly pleasures. Listen to the sanctifying story of Śiva with devotion.

20. Your mind, as you listen to the excellent story of Śiva, the Supreme Soul, will become pure and thereafter you will realise liberation.

21. Liberation is assured in this very birth to a person who meditates on the lotus-like feet of Śiva, with a pure mind. Truth, I am saying the truth.

Sūta said:

22. After saying this, that excellent brahmin with his mind melting with pity ceased talking and turned his attention to the meditation on Śiva with the purity of the Soul.

23. The wife of Binduga, called Cañculā, when thus addressed by the brahmin, became delighted and her eyes brimmed with tears.

24. With great delight in her heart she fell at the brahmin's feet. Cañculā with her palms joined together said "I am blessed".

25. Afterwards she rose up with great mental agitation. With her hands joined together, her words faltering in excitement, the woman of good intellect in her detached mood said to the brahmin, the great devotee of Śiva.

Cañculā said :—

26. O my lord, great brahmin devotee of Śiva, you are blessed. You are endowed with the vision of Truth. You are devoted to rendering help to others. You are to be described among great saintly men.

27—28. O saintly one, I am about to fall into the ocean of Hell. Save me. I am now faithfully eager to listen to the Purāṇa. On hearing its excellent story I became detached from worldly pleasures.

Sūta said :—

29. So saying with reverence she got the blessings of

the brahmin. Desirous of hearing the Purāṇa she stayed there rendering service to him.

30. The intelligent brahmin devotee narrated the Purāṇic story to the woman on the spot.

31. In this manner she listened to the excellent story of Śivapurāṇa in that holy centre from that excellent brahmin.

32. On hearing that excellent story that heightened devotion, knowledge and detachment and yielded liberation, she became greatly blessed.

33. Favoured by the good preceptor she quickly gained purity of mind. By the blessings of Śiva she could meditate on Śiva's forms and features.

34. Thus, resorting to the good preceptor, her mind was drawn towards Śiva. She constantly meditated on the sentient blissful body of Śiva.

35—36. She wore barks of trees and had her hair matted. She smeared ashes over her body. She wore garlands of Rudrākṣa beads. Every day she took her ablutions in the sacred water. She regularly repeated Śiva's names. She regulated her speech and diet. She propitiated Lord Śiva in the manner advised by the preceptor.

37. O Śaunaka, thus for a long time Cañculā continued her meditation on Lord Śiva.

38. When the stipulated period was over, Cañculā in her practice of the three-fold[16] devotion cast-off her body without any difficulty.

39. The divine aerial chariot shining in brilliant colours, sent by Tripurāri[17] (Śiva) Himself, accompanied by His attendants, arrived there quickly.

40. With her dirt and sin removed she mounted the aerial chariot and was immediately taken to Śiva's city by the lord's noble attendants.

41. She assumed a divine form. Her limbs were divine in their features. She assumed the form of Gaurī with the

16. The three kinds of devotion are :—(1) the devotion of hearing (śravaṇa), (2) of glorifying (Kīrtana) and (3) of deliberating (manana) the attributes of God. ŚP. VS. 3. 21-25

17. Śiva is called Tripurāri, the slayer of Tripura, for he killed the demon Tripura who presided over three cities of gold, silver and iron in the sky, air and earth built for demons by Maya.

crescent moon as her coronet and divine ornaments shining brilliantly.

42. She saw the three-eyed Mahādeva, the eternal, being served devotedly by Viṣṇu, Brahmā and other gods.

43. He had the brilliance of ten million suns and was reverently served by Gaṇeśa, Bhṛṅgi, Nandīśa Vīrabhadreśvara and others.

44. His neck had a blue hue; he had five faces, three eyes, the crescent moon as crest-ornament and his left side was apportioned to Gaurī who had the brilliance of lightning.

45. He was white in complexion like camphor and wore all ornaments. Besmeared with white ashes all over the body and clad in white cloth he shone brilliantly.

46. The woman Cañculā became highly delighted on seeing Śaṅkara. In her flutter of delight she bowed again and again to Him.

47. She joined her palms in reverence with great pleasure, love and humility. In her great delight she shed tears of joy and had feelings of horripilation.

48. With sympathy she was allowed to approach Pārvatī and Śaṅkara who gracefully looked at her.

49. Cañculā, the beloved wife of Binduga, thus attained a divine form and was blessed with divine pleasures and made a chaperon by Pārvatī.

50. In that permanent abode of excellent bliss and sublime lustre she acquired a permanent residence and unobstructed pleasure.

CHAPTER FIVE

(*Binduga's Salvation*)

Śaunaka said :—

1—2. O Sūta, the fortunate Sūta, thou art blessed with thy mind engrossed in Śiva. The story that thou hast narrated to us is wonderful and conducive to the increase of devotion. What did the woman Cañculā do after obtaining her salvation? O intelligent one, please tell me in detail the story of her husband too.

Sūta said :—

3. Once she approached goddess Umā Pārvatī.[18] She bowed and offered prayers to her with palms joined in her flutter of delight.

Cañculā said :—

4. O mother of Skanda, daughter of mountain, Thou art always served by men. O beloved of Śiva, the bestower of all pleasures, having the form of Supreme Brahman,

5. Thou art worthy of being served by Viṣṇu, Brahmā and others. Thou art both endowed with and devoid of attributes. Thou art the subtle primordial Prakṛti, with Existence, Knowledge and Bliss for thy forms.

6. Thou createst, maintainest and annihilatest. Thou hast the three Guṇas. Thou art the refuge of the three types of divine beings. Thou sustainest Brahmā, Viṣṇu and Maheśa.

Sūta said :—

7. Offering thus her prayers to the Goddess, Cañculā who had attained salvation ceased to talk with shoulders stooping and eyes brimming with tears of love.

8. Pārvatī, the beloved of Śiva, ever favouring her devotees, was greatly moved by pity and said to Cañculā lovingly.

Pārvatī said :—

9. O Cañculā, my friend, I am pleased to hear your prayer. O beautiful woman, what is the boon you crave from me? Tell me. There is nothing that I cannot give you.

Sūta said :—

10. Thus urged by Girijā, Cañculā bowed to her. She asked her, bending her head and joining her palms together with great devotion.

Cañculā said :—

11. O Celestial Girijā, I do not know where my husband

18. In the Pauranic Mythology, Pārvatī is the daughter of Himālaya and the wife of Śiva. In the cult of Śakti and Tantras, she has been identified with Prakṛti itself. Almost all the Purāṇas speak of her as Prakṛti and her three Guṇas Sattva, Rajas and Tamas are the three Gods : Brahmā, Viṣṇu and Śiva.

is at present, nor where he is to go. O benignant favourite of the distressed, please make such arrangements as would enable me to join him.

12. O great goddess Maheśānī, my husband had a Śūdra woman as his concubine. He died before me. I do not know what befell that sinner.

Sūta said:—

13. On hearing these words of Cañculā Pārvatī, the daughter of Himālaya, who is fond of justice, replied lovingly.

Girijā said :—

14. O daughter, your wicked sinful husband Binduga, the foolish wretch enamoured of prostitutes has been to hell after his death.

15. He underwent the various tortures of hell for many years and has now become a Piśāca due to the residue of sins, in the Vindhya mountains.

16. Even now that wicked fellow is undergoing various painful tortures. He, in the form of a Piśāca, has only wind for his diet and is suffering from all sorts of miseries.

Sūta said :—

17. On hearing these words of Gaurī, Cañculā of auspicious rites was overwhelmed by the pain at the news of her husband's distress.

18. She somehow steadied her mind, bowed to Maheśvarī and with a worried heart asked the goddess.

Cañculā said :—

19. O Maheśvarī, O great goddess, be kind to me. Please redeem my husband, a wicked perpetrator of evil actions though he be.

20. What is the means by which my husband, the sinful wretch of crooked intellect, can attain salvation. O goddess, obeisance to Thee. Please explain to me.

Sūta said :—

21. On hearing these words of the woman, Pārvatī,

favourably disposed to her devotees, replied to her chaperon Cañculā, delighted in her heart.

Pārvatī said :—

22. If your husband were to hear the holy story of Śiva, he shall surmount the misery entirely and attain salvation.

23. On hearing these words of Gaurī, little short of nectar, she bent her shoulders, joined her palms and bowed repeatedly with great devotion.

24. She requested the goddess to provide an opportunity for her husband to hear the story for quelling his sins and gaining redemption.

Sūta said :—

25. Gaurī, the beloved of Śiva, on being frequently requested by the woman, took pity on her, (making it clear thereby that) she was favourably disposed to her devotees.

26. Lovingly she sent for the Gandharva king Tumburu who used to sing songs of praise of Śiva. The daughter of Himālaya said thus to him.

Girijā said :—

27. O Tumburu, the favourite of Śiva, ever ready to do as I wish, blessedness be thine. Accompany this lady immediately to Vindhya mountain.

28. There is an awfully terrible Piśāca there. I shall tell you all his antecedents. You will be interested to know the same.

29. This Piśāca had been a brahmin in his previous birth. Then he was the husband of this woman who is my chaperon now. He was very wicked and had a Śudra concubine.

30. He was impure, never caring for the daily performance of ablutions and Sandhyā prayers. His mind was ever vitiated by anger. He ate all sorts of foul things. He quarrelled with good men and whatever he undertook had been bad.

31. He was violent in his ways, bearing weapons and oppressing poor people cruelly. He used to take food with his left hand. He used to commit arson in other people's house.

32. He was friendly with Cāṇḍālas. Every day he took delight in the company of prostitutes forsaking his own wife. The roguish sinner took delight in associating with the wicked.

33. In evil association with harlots he destroyed all his merits. Besides, coveting more and more wealth, he made his own wife a fearless sharer of her paramours' beds.

34. His evil ways continued till the last moments of his life and when he died he went to Yama's city, the terrible place where sinners reap the fruits of their misdeeds.

35. After undergoing the tortures of many hells, the wicked wretch is now roaming in the Vindhya mountain as a roguish sinful Piśāca.

36. Narrate the holy sanctifying tale of sacred Śivapurāṇa, that quells all sins, in front of him.

37. Immediately after hearing the great story of Śivapurāṇa his soul will be cleared of sins and he will cast off his ghosthood.

38. I order you to set that Binduga free from the miserable plight of Piśāca and bring him in the aerial chariot in the presence of lord Śiva.

Sūta said :—

39. Commanded thus by Pārvatī, Tumburu, the lord of Gandharvas, was much delighted and thought within himself how fortunate he was.

40—41. Tumburu, the comrade of Nārada, went to the Vindhya mountain seated in the aerial chariot in the company of Cañculā, the sinless woman and saw the Piśāca laughing, crying and loudly shouting by turns. His body was very huge, his jaws were immensely large and his form was very crooked.

42. The powerful Tumburu, the singer of the excellent songs of praise of Śiva, forcefully caught hold of the terrible Piśāca by means of nooses.

43. Thereafter, for the sake of the discourse on Śivapurāṇa, Tumburu made elaborate festive arrangements.

44—45. There was much talk and discussion among the people of all the worlds "Oh, Tumburu has gone to the

Vindhya[19] mountain at the suggestion of Goddess, to narrate the story of Śivapurāṇa to redeem the Piśāca." The divine sages too hastened to the place for listening to the same.

46. The wonderful congregation of those who assembled there, reverently eager to listen to Śivapurāṇa, was very auspicious.

47. They bound the Piśāca with nooses and compelled him to sit there. With the lute in his hands, Tumburu began to sing the story of Gaurī's consort.

48. Starting with the first Saṁhitā (compendium) and ending with the seventh one he clearly expounded the whole of Śivapurāṇa along with its Māhātmya (greatness).

49. On hearing the Śivapurāṇa consisting of seven compendiums with great reverence all the listeners deemed themselves highly blessed.

50. The Piśāca too, on hearing the holy Śivapurāṇa, cast-off all his sins and discarded his ghostly body.

51. He assumed the divine form of the three-eyed moon-crested God (Śiva), white in complexion, clad in white cloth, with the body illuminated and embellished by all ornaments.

52. Taking up the divine body, the glorious Binduga accompanied by his wife sang the story of Pārvatī's consort.

53. On seeing his wife thus, all the divine sages had a welcome surprise and were highly delighted in their minds.

54. Gratified on hearing the wonderful story of Śiva they returned to their respective abodes delightedly glorifying Śiva.

55. Binduga in his divine form ascended the aerial chariot with great pleasure. High up in the sky, with his wife at his side he shone brilliantly.

56. Singing the pleasing attributes of Śiva he hastened to Śiva's region accompanied by Tumburu and his own wife.

57. Binduga was welcomed by Śiva and Pārvatī and was lovingly made their attendant. His wife became the chaperon of Girijā.

58. In that permanent abode of excellent bliss and

19. Vindhya : It is a range of mountains which stretches across India and divides Madhyadeśa or Middle Land from the south. It is one of the seven Kulaparvatas and is personified in the Purāṇas.

sublime lustre he acquired an unassailable residence and unobstructed pleasure.

59. Thus I have narrated this holy anecdote that removes sins, is highly delightful to Śiva and Pārvatī in pure and heightening devotion.

60. He who listens to this account with devotion and recites this piously shall enjoy immense pleasures and obtain liberation.

CHAPTER SIX

(*Rules for listening to Śivapurāṇa*)

Śaunaka said :—

1—2. O Sūta, O highly intelligent disciple of Vyāsa, obeisance to thee. Thou art blessed and the foremost among Śiva's devotees. Thy attributes are highly praiseworthy. Please tell me about the rules for listening to Śivapurāṇa whereby the listener shall obtain all excellent fruits.

Sūta said :—

3. O sage Śaunaka, I shall tell you the rules for listening to Śivapurāṇa so that the entire fruit may be derived by their observance.

4. The householder must invite an astrologer and propitiate him to fix an auspicious day for the beginning, so that it may conclude without obstacles in the middle.

5. News must be circulated in different localities that the auspicious discourse is to take place and all who seek welfare must be present.

6. Women, Śūdra and others who are far removed from holy discourses and stay away from singing glories of Śiva shall attend this discourse whence they may have some enlightenment.

7. Wherever there are devotees of Siva, eager to listen to the songs of praise in the neighbourhood, they must also be invited with due reverence.

8. Thus there shall be a great festive gathering of saintly men at the discourse of Śivapurāṇa, a wonderful congregation.

9. With devotion, may all of you be pleased to join us for imbibing the sweet juice of Śivapurāṇa, with due reverence.

10. If you do not have sufficient leisure, please grace the assembly at least for a day. By all means, do come, even for a short stay or a while.

11. Thus all should be invited humbly. Those who come should be hospitably received in all respects.

12. An excellent spot for the discourse on Śivapurāṇa must be selected in a temple of Śiva, or in a holy centre or in a park or in a private house.

13. The ground must be scrubbed, cleaned and smeared with cowdung. It must be decorated with metallic materials attended with all festivities. The whole arrangement must be divinely exquisite and pleasing to diverse tastes.

14. All the rubbish must be removed and all unnecessary things must be hidden in a corner away from the public view.

15. A high platform must be constructed, richly decorated with stumps of plantain trees. The whole place should be covered with a canopy. Fruits and flowers should be profusely used.

16. Flags and banners should be hoisted in the four quarters. They should be neatly arranged to be pleasing to everyone.

17. A seat must be assigned to Śiva, the Supreme soul. A comfortable seat shall be assigned to the orator.

18. Good places shall be reserved for the regular listeners as befitting their position. O sage, for the other casual visitors, seats with ordinary comfort shall be set apart.

19. People must be in as pleasant a mood as on marriage occasions : all worldly worries and anxieties must be avoided.

20. The discourser faces the north and the listeners the east. There is no fear of the criss-crossings of the feet.

21. Or the discourser faces the east as the worshipper Or let the discourser and the recipient face each other.

22. As long as he is seated in the seat of the discourser, the Purāṇist does not bow to any one before the conclusion of the discourse.

23. Whether he is a boy or a youth, an old man, an indigent person, or a weakling, the scholar well-versed in the Purāṇa is worthy of honour from all those who seek merit.

24. Never shall anyone show demeaning disrespect towards a Purāṇa-scholar, the speech from whose mouth is no less than the divine cow Kāmadhenu for all persons.

25. Either as the cause of birth or of attributes there are many who may be termed "Guru" (Elder, preceptor). Among them the Purāṇic scholar is the greatest Guru.

26. Who can be a greater Guru than the person who bestows the highest salvation on those who are disheartened due to the millions of births ?

27. The person who undertakes to conduct a discourse on this sanctifying tale shall be well-versed in Purāṇas, pure, skilful, quiet, free from malice, saintly, sympathetic and eloquent.

28. The intelligent discourser shall start the narration of the story of Śivapurāṇa at sunrise and continue it for two and a half Praharas ($2\frac{1}{2} \times 3 = 7\frac{1}{2}$ Hrs) earnestly.

29. This story shall not be narrated before rogues, wicked persons of crooked professions and those bent on conquering others in disputes and arguments.

30. The discourse on this holy story shall not be conducted in a place infested by wicked men, or surrounded by thieves or in the house of a rogue.

31. The orator shall have an interval of a Muhūrta (forty-eight minutes) at midday for the sake of answering calls of nature.

32. The discourser must have his share on the day previous to the discourse so that his vow be maintained. During the days of discourse he shall perform all his daily routine (Sandhyā etc.) briefly.

33. Another scholar equally well-versed in Purāṇas should be sitting near the discourser to help him. He must be competent to clear doubts and eager to enlighten the people.

34. In order to ward off obstacles to the discourse, Gaṇanātha[20] should be worshipped. The lord of the story Śiva and the book, Śivapurāṇa, too must be worshipped with piety.

35. The story of Śivapurāṇa must be listened to with careful attention. The recipient must be intelligent, pure in mind, delighted at the heart and a follower of conventions.

36. If either the discourser or the recipient indulges in too many extraneous activities, is a victim of any of the six base feelings of lust, anger etc,[21] is enamoured of women or is a heretic he cannot gain any merit.

37. Casting off the worries of worldly affairs and those of wealth, house and sons if any one of pure mind concentrates his attention on the discourse he will secure the excellent fruit.

38. The recipients who are endowed with faith and piety, do not eagerly pursue other activities and are unruffled, pure and restrained in speech derive great merit.

39. Base men of impious nature who listen to this holy story do not have any special merit derived out of it. They will have misery in every birth.

40. Those who do not honour this Purāṇa with presents according to their capacity are fools. Even if they listen to the story they will not be sanctified. They will become indigent.

41. Those who walk out of congregation in the middle of the discourse will have the adverse effect: they will face the destruction of their wives and wealth in the midst of enjoyment.

42. The sons and descendants of the people who attend the discourse with turbaned head, become sinners defiling the whole race.

43. The attendants of Yama in hell force the people who chewed betel leaves while attending the discourse, to eat their own faeces.

44. Those who listen to the story seated on a more ele-

20. Gaṇanātha : It is an epithet of Śiva and also of Ganesa . But as the worship of Śiva is mentioned separately in the following line of this verse, the term Gaṇanātha here signifies Ganeśa, the son of Śiva and Pārvatī (See V. 54 of this chapter). He is invariably propitiated at the beginning of any important undertaking.

21. Ṣaḍvikāras : Six causes of perturbation are the following : lust (kāma), anger (krodha), greed (lobha), pride (mada), delusion (moha), envy (matsara).

vated seat fall into hell and after undergoing the tortures there are reborn as crows.

45. Those who listen to this auspicious story seated in the Vīra pose[22] fall into hell and after undergoing the tortures of hell are reborn as poisonous plants.

46. Those who listen to the story without bowing to the discourser at first fall into hell and after undergoing the tortures of hell are reborn as Arjuna trees.

47. Those who, not being sick, listen to the story lying down, fall into hell and are reborn as pythons etc.

48. Those who listen to the story seated on the same level as the discourser become as sinful as the defiler of the preceptor's bed and fall into hell.

49. Those who speak ill of the discourser or of this sacred story are born as dogs and lead miserable lives in hundred births.

50. Those who begin to argue and dispute while the discourse is being held fall into hell and after undergoing the tortures there are reborn as donkeys.

51. Those who never listen to this sanctifying story fall into hell. After experiencing the tortures there they are reborn as wild boars.

52. The rogues who create hindrances even as the discourse is being held fall into hell. After undergoing the tortures there for millions of years they are reborn as village-boars.

53. Realising all these, the listener shall always be pure, devoted to the discourser and intelligent enough to listen to the story with devotion.

54. For warding off obstacles to the discourse Lord Gaṇeśa should be worshipped at first. Every day at the end of the discourse he shall briefly perform expiatory rites (for omissions and commissions).

55. He shall worship the nine planets[23] and the deities in the "Sarvatobhadra" array. He shall worship the book according to the rites of Śiva's adoration.

56. At the conclusion of the worship he shall offer prayer

22. Vīrāsana also called Paryaṅka bandha. It is a particular kind of posture practised by ascetics in meditation setting on the hams.

23. Nine planets : Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu.

to the book identified directly with Śiva, humbly and piously joining his palms in reverence.

57. (The Prayer) "Thou art the visible Maheśvara Śrīmat Śivapurāṇa. Thou hast been accepted by me for listening purpose. Be thou pleased with me.

58. This wish of mine must be fulfilled by Thee. May this narration of the story be concluded without obstacles.

59. I am immersed in the middle of the ocean of worldly existence. Please lift me up from it, miserable wretch that I am, with my limbs caught in by the crocodiles of Karman (Action) : O Śaṅkara, I am Thy slave."

60. The householder shall thus pray to Śivapurāṇa identified directly with Śiva, in words evoking pity. Then he shall begin the worship of the discourser.

61. He shall adore the discourser too in the same manner as in the rite of the worship of Śiva and propitiate him with flowers, cloths, ornaments, incense lamps etc.

62. In the presence of the discourser he shall take vow and observe all restraints with a pure mind and the same shall be maintained till the conclusion to the extent of his capacity.

63. "O Thou, the foremost of discoursers, identified with Vyāsa, well-versed in the sacred literature of Śiva, please remove my ignorance through the light of this story."

64. He shall invite five brahmins (if he can) or at least a brahmin for repeating Śiva Pañcārṇa mantra.[24]

65. Thus O sage, I have told you the rules of listening to the story with devotion as well as those of governing the pious recipients. What else do you wish to hear ?

CHAPTER SEVEN

(Description of Do's and Don'ts to those who take up listening to the Śivapurāṇa as a rite and that of the worship of the discourser).

24. Pañcārna mantra: "Namaḥ Śivāya." This mantra, consisting of five letters in Devanāgarī script, is dedicated to Śiva.

Śaunaka said :—

1—2. O Sūta, Sūta of great intellect, thou art foremost among devotees of Śiva and the most blessed. Thou hast narrated this wonderfully auspicious story, O sage, please tell me the rules governing those who perform the rite of listening to Śivapurāṇa, for the benefit of the whole world.

Sūta said :—

3. O Śaunaka, listen with devotion to the rules governing those persons. If you hear the excellent story with due observance of the rules, the fruit is excellent and there is no obstacle in the achievement of the fruit.

4. Persons devoid of initiation are not entitled to listen to the story. Hence those who wish to listen must take initiation, O sage, from the discourser.

5. The devotee who takes up this rite shall take his daily meal only at the end of the daily discourse. He must observe Brahmacarya (celibacy) during those days. He must lie on the ground and take food only in the Patrāvallī (a number of leaves stitched together to serve the purpose of a plate).

6. The man who has the strength in abundance shall observe fast till the conclusion of the whole Purāna and listen to the excellent Śivapurāṇa with great devotion and purity.

7. He may drink only milk or ghee throughout and listen to the story with pleasure. He may live on fruit diet or take a single meal or even eschew that and proceed with the listening rite.

8. Or he may take Haviṣyānna (cooked rice soaked in ghee and sacrificially offered) once a day and maintain the rite. The diet part is according to convenience and comfort but the listening shall be strictly maintained.

9. If there is more facility in hearing let the devotee take food. If observing fast causes hindrance to listening to the story it is not to be recommended.

10—12. The householder taking the rite shall avoid heavy indigestible pulses like Niṣpāva, Masūrikā etc., stale food, defiled food, brinjals, gourds, radish, pumpkins, cocoanuts, garlic, onion, asafoetida, intoxicating beverages and all kinds of meat.

13. He shall avoid the six base feelings of lust, anger etc., he shall not despise brahmins and bear ill will towards chaste ladies and good men.

14. He shall not look at women in their menstrual period, He shall not converse with fallen people, nor talk to haters of brahmins or unbelievers in the Vedas.

15. The house-holder shall practise and strictly adhere to truthfulness, purity, mercy, restraint in speech, straightforwardness, humility, liberalmindedness and other virtues.

16. The householder may listen to the story with any specific desire cherished in his mind or absolutely free from any desire. If he has any desire it will be fulfilled; if he is free from desire he shall attain salvation.

17. An indigent person, a consumptive, a sinner, an unfortunate person and a person having no child shall hear this excellent story.

18. The seven types of wicked women like Kākavandhyā (a woman having a single child) and those suffering from miscarriages shall hear this story.

19. Whether women or men, all must hear the story of Śivapurāṇa, O sage, in the manner prescribed.

20. The days of discourse on Śivapurāṇa must be considered very excellent, even on a par with millions of sacrifices.

21. Gifts duly bestowed on these excellent days, even though they may not be much in quantity, yield everlasting benefit.

22. Observing the rites thus, and listening to the great story the flourishing house-holder shall delightedly perform the Udyāpana rite (at the end of completion).

23. This Udyāpana rite is on a par with the Caturdaśī rite (observed on the fourteenth day of the lunar month). Rich men who wish to secure the fruits thereof must perform it likewise.

24. Indigent devotees usually do not and need not perform the Udyāpana rite. They are sanctified by the listening alone. Pious devotees of Śiva are free from desires.

25. After the festive celebration of the sacrifice of the discourse on Śivapurāṇa is thus concluded, the listeners shall perform the worship.

26. O sage, due worship must be performed in front

of the book in the manner of the worship of Śiva.

27. A fine new cloth to cover the book and a strong silken cord to tie it up must be given.

28. Those who give silken cord and new cloth for the book of Purāṇa become yogins endowed with knowledge in every birth they take.

29. Many kinds of valuable objects, cloth, ornaments, vessels and much wealth in particular should be given to the discourser.

30-31. Those who give carpets, deer skins, cloth, elevated couches and planks to keep the volume of Purāṇa on, attain heaven, enjoy all desirable pleasures, stay in Brahmā's region for the duration of a Kalpa and finally attain Śiva's region.

32—33. After performing the worship of the book as stipulated, O foremost among sages, and also that of the discourser with great eclat, the scholar who had been appointed assistant should be duly honoured in the same manner but with a smaller sum of money.

34. Food and monetary gifts and other things must be given to the brahmin visitors. A great festival must be celebrated with vocal and instrumental music and performance of dances.

35. The listener shall gradually become detached and especially on the next day, O sage, the holy Gītā narrated by Śiva to Rāmacandra must be read.

36. If the listener is a householder he must perform Homa with pure Havis (holy ghee) for tranquilising the rite.

37. The Homa must be performed with Rudrasaṁhitā or with each verse of Gāyatrī, for in fact, this Purāṇa is identical with it,

38. or with the Mūlamantra of Śiva of five syllables. If he is incompetent to perform Homa let him give the ghee-offering to a brahmin.

39. In order to suppress the defects of deficiency and excess he shall either read or listen with devotion to the thousand names of Śiva.

40. Undoubtedly, thus, every thing shall be fruitful and the fruit too shall be excellent since there is no greater thing in the three worlds than this.

41. He shall feed eleven brahmins with honey and milk puddings. He must give them Dakṣiṇā also to complete the rite.

42-44. If he is competent, O sage, he must make an image of a lion with three Palas of gold and either engrave the name of this Purāṇa on it or affix a label with the name written on it. He must worship his preceptor of great restraint with the gifts of cloth, ornaments, scents etc., and hand them over to him for propitiating Śiva.

45. O Śaunaka, by the power of this gift and of the Purāṇa he shall secure the blessings of Śiva and be freed from the bondage of worldly existence.

46. If these rites are performed, the Sivapurāṇa shall yield entire fruit, enjoyment of worldly pleasures and salvation.

47. Thus I have narrated to you the greatness of Śivapurāṇa that bestows every cherished desire. What else do you wish to hear ?

48. The Śivapurāṇa holds the mark of distinction among all Purāṇas. It is highly pleasing to Śiva. It wards off the ailment of worldly existence.

49. Those who are always engaged in the meditation of Śiva, those whose tongue adores the attributes of Śiva, and those whose ears listen to the story of Śiva, cross the ocean of worldly existence.

50. I seek refuge in Śiva the great, of infinite thickset bliss, Śiva whose form is unaffected by all the three *Guṇas*, Śiva who manifests Himself within and without this world, within and without the mind, Śiva whose form is variously evolved by mental ideas and verbal expressions.

ŚIVAPURĀṆA

VIDYEŚVARASAṀHITĀ

CHAPTER ONE

(The Doubt of the Sages)

(Benedictory Prayer)

I meditate on Śiva, the lord of Ambikā (Pārvatī), auspicious from the beginning to the end, having no parallel, the noble lord, the unaging and the undying, the lord of Ātmans, the five-faced[25] and the dispeller of the five powerful sins.

Vyāsa[26] *said* :—

1—2. Sages of edified souls, engaged in truthful rites, powerful and blessed, performed a great sacrifice at the confluence of Gaṅgā and Kālindī (Yamunā) in the most sacred

25. Pañcānanam : In Hindu Mythology God Śiva has five faces. Pāśupata teachers had developed a special doctrine of Pañca-Brahma in which they ascribed five faces to Śiva symbolising the five elements (*Liṅga*. 2. 14. 1. 33., *ŚP* I. 10. 1-9). It is stated that Śiva has the form of twentyfive tattvas symbolised by his five faces as follows :

N. of faces	*Mūrtis*	*Jñānendriyas*	*Karmendriyas*	*Tanmātras*	*Bhūtas*
1. Iśāna	Kṣetrajña puruṣa	Śravaṇa	Vāk	Śabda	Ākāśa
2. Tat-Puruṣa	Prakṛti	Tvacā	Pāṇi	Sparśa	Vāyu
3. Aghora or Agni	Buddhi	Cakṣu	Pāda	Rūpa	Agni
4. Vāmadeva	Ahaṅkāra	Jihvā	Pāyu	Rasa	Jala
5. Sadyo jāta	Manastattva	Ghrāṇa	Upastha	Gandha	Pṛthivī

Thus the whole scheme of creation is explained by the doctrine of Pañca-Brahma. The great statue of Śiva in the Elephanta caves represents the Pañca-Brahma form which is also known as Maheśamūrti in which the frontal view depicts three heads only, the fourth one on the back is concealed from view and the fifth one on the top dropped out as the symbol of invisible Ākāśa or Avyakta Prakṛti : See V. S. Agrawal : *Matsya Purāṇa : A Study* PP. 51-52.

26. Vyāsa : The title is applied to Vedavyāsa, the arranger of the Vedas, the compiler of the Mahābhārata, the founder of the Vedānta philosophy and the arranger of the Purāṇas. Dowson doubts the identity of these different arrangers. Vyāsa is also called Kṛṣṇa-Dvaipāyana. From his complexion he received the name Kṛṣṇa and from his birth place he was called Dvaipāyana.

city of Prayāga,[27] a great holy centre, the path that leads to Brahmaloka[28].

3. On hearing that a sacrifice was being performed there, the disciple of Vyāsa, the great sage Sūta, an excellent scholar in the Purāṇas, arrived there to see the sages.

4. The sages were delighted on seeing him and received him with due hospitality and adoration.

5. The due adoration being completed, the noble sages, being highly pleased, addressed him in all humility with their palms joined in reverence.

6. O Romaharṣaṇa,[29] the omniscient, by thy weighty fortune, the entire Purāṇic lore, pregnant in its meaningful content, has been secured by thee from Vyāsa.

7. Hence thou art the receptacle of wonder-inspiring stories, even as the vast ocean is the storehouse of gems of great worth.

8. There is nothing in the three worlds that is not known to thee, of the past, present and the future.

9. It is our great fortune that thou thyself hast come to pay a visit to us. Hence it is not proper on thy part to return without doing us a favour.

10. It is true that we have already listened to the explanation of the auspicious and the inauspicious. But we are not content. We yearn to hear more and more.

11. Now, O Sūta of good mentality, we have only one point to be clarified. If thou dost desire to bless us, please explain the same, though it be the secret of secrets.

12. At the advent of the terrible age of Kali men have become devoid of merits. They are engaged in evil ways of life. They have turned their faces from truthful avocations.

27. Prayāga is a celebrated place of pilgrimage at the confluence of the Ganges and Jumna in the Naimiṣa forest (Śp.VS. I. 4). It is situated on the northern bank of the Ganges (Sk. II. ii. 12. 36). The name 'Prayāga' is recorded by Hwen Thsang in the seventh century and is as old as the reign of Aśoka who set up the stone pillar about 235 B. C. The Gupta emperors regarded the confluence at Prayāga as the visible symbol of Madhyadeśa.

28. Brahmaloka, also called Satyaloka, is the abode of Brahmā.

29. Romaharṣaṇa or Lomaharṣaṇa was one of the five disciples (the other four being Paila, Vaiśampāyana, Jaimini and Sumantu) to whom Vyāsa taught the Purāna which he constructed out of ancient material. Pargiter : *AIHT*. Ch. II.

13. They are engaged in caluminating others. They covet other men's wealth. Their attention is diverted to other men's wives. Injuring others has become their chief aim.

14. They view the physical body as the soul, deluded as they are; they are atheists of mere brutish sense; they hate their parents; their wives are goddesses unto them; they are slaves to lust.

15. Brahmins are in the clutches of greed, they sell Vedas for livelihood ; they acquire learning as a means of earning money; they are deluded by their false pride.

16. They have forsaken the duties of their own castes; they have almost become swindlers of others; they do not offer Sandhyā prayers thrice a day; they are deprived of Vedic enlightenment.

17. They are ruthless; they make much of their little knowledge; they have discarded many of their rites and good conduct of life; they have taken to agriculture as their profession; cruelty has become second nature to them; their ideas have become dirty and defiled.

18. Similarly the Kṣatriyas also have discarded their duties ; they associate with evil men; they indulge in sinful activities; vice and debauchery have become their main aim in life.

19. They have ceased to be valorous; they never take interest in virtuous warfare; they flee from the battlefield; they follow the mean tactics of thieves and Śūdras; they are mentally enslaved by base passions.

20. They have eschewed the practice of miraculous weapons; they never care to protect cows and brahmins; they no longer consider it their duty to protect those who seek refuge in them; they always indulge in brutish sexual dalliance with their damsels.

21. The good virtue of protecting their subjects they have thrown over-board; they strictly adhere to sensual enjoyment ; they are wicked annihilators of their own people ; they rejoice in the harassment of all living beings.

22. Vaiśyas too no longer perform holy rites; they have cast off their traditional virtue; they have taken to crooked ways to earn more and more; they are now notorious for their malpractices with the weighing balance.

23. They are no longer devoted to preceptors, gods and brahmins ; their intellect has become distorted ; miserly and tight-fisted they no longer feed the brahmins.

24. They take delight in being the paramours of beautiful women ; squalid and filthy in their ideas and deluded by cupidity they have lost clear thinking; they have abandoned their zeal for Pūrta and other holy rites such as digging wells, tanks, planting trees and parks.

25. Similarly most of the Śūdras have become depraved. Some of them show their interest in leading the life of brahmins with shining forms and features ; they too in the confusion of their minds have abandoned their traditional practices.

26. In their eagerness to appropriate a brahmanical splendour they frequently perform penances. They cause infantile and premature deaths by their chanting of mantras.

27. They worship the Śālagrāma stone and other things; they evince some interest in Homas too but in their thoughts and actions they are crooked and antagonistic ; they calumniate the brahmins.

28. Rich people indulge in misdeeds ; learned people take perpetual delight in disputations; those who conduct discourses in holy narratives and expound virtuous rites of worship, themselves abandon virtuous practice of the same.

29. Haughty persons assume the features of noble kings; those who liberally give, do so with a lot of fuss and haughtiness thinking themselves to be great lords and treating the brahmins and others as their servants.

30. Devoid of the strict observance of their traditional duties and virtues, the foolish people have brought about an admixture of various castes. Cruel in thought and obsessed by false prestiges, people have discarded the four-fold system of social classification.

31. Deluded people, wrongly considering themselves high-born, perform certain good rites which result only in the upset of the caste-order and down-fall of all people.

32. Women too generally misbehave and err; they slight their husbands ; they are inimical to their fathers-in-law ; fearlessly they pursue their nefarious activities.

33. They indulge in foul coquettish gestures ; they are carried away by amorous dispositions; their conduct is bad ;

they pursue illicit connections with paramours; they turn away from their own husbands.

34. As for sons, they are invariably wicked without any filial affection; they take lessons in ignorant activities and succumb to various ailments.

35. O Sūta, how can these deluded people who have abandoned their traditional virtues get salvation here and hereafter.

36. Hence our minds are always agitated. Indeed there is no virtue equal to helping others.

37. Since thou art conversant with the essentials of all tenets, please tell us the easiest remedy for the immediate destruction of the sins of these people.

Vyāsa said :—

38. On hearing these words of the sages of sanctified souls Sūta thought of Śiva and told them thus.

CHAPTER TWO

(*Answers Clarifying the Doubts of the Sages*)

Sūta said :—

1. O saintly men, the question that you put me is very pertinent. Prompted by my love towards you all I shall, remembering my preceptor, the benefactor of the three worlds, tell you everything. All of you listen attentively.

2. The entire essence of Vedānta is contained in the excellent Śivapurāṇa. It dispells all sins. It affords the attainment of the highest truth (Brahma) hereafter.

3. O brahmins, the great glory of Śiva, that destroys the sin of the Kali age, unfolds itself in the Purāṇa and yields the fruits of the four varieties (Dharma, Artha, Kāma and Mokṣa).

4. By the single-minded study of that most excellent Śivapurāṇa excellent brahmins will attain salvation.

5. It is only as long as the Śivapurāṇa has not risen

high in the world, that Brahma-hatyā (the sin of slaying a brahmin) and other sins display themselves.

6. It is only as long as the Śivapurāṇa has not risen high in the world, that the evil portents of Kali fearlessly roam about.

7. It is only as long as the Śivapurāṇa has not risen high in the world, that the different sacred texts clash together in disputation.

8. It is difficult even to great men to comprehend Śiva's features as long as the Śivapurāṇa has not risen high in the world.

9. The cruel attendants of Yama roam about fearlessly as long as the Śivapurāṇa has not risen high in the world.

10. All the other Purāṇas roar loudly on the earth as long as the Śivapurāṇa has not risen high in the world.

11. All the holy centres enter into mutual wrangles and disputes on the earth as long as the Śivapurāṇa has not risen high in the world.

12. All the mantras rejoice in mutual disputes as long as the Śivapurāṇa has not risen high in the world.

13. All the sectors of pilgrimage engage themselves in mutual disputes as long as the Śivapurāṇa has not risen high in the world.

14. All the altars and pedestals engage themselves in mutual disputes as long as the Śivapurāṇa has not risen high in the world.

15. All the gifts engage themselves in disputes as long as the Śivapurāṇa has not risen high in the world.

16. All those gods engage themselves in mutual disputes as long as the Śivapurāṇa has not risen high in the world.

17. All the philosophical tenets engage themselves in mutual disputes as long as the Śivapurāṇa has not risen high in the world.

18. O foremost among brahmanical sages, I cannot adequately describe the fruit accruing from reciting and listening to this Śivapurāṇa.

19. Even then, O sinless ones, I shall succinctly describe its greatness as narrated to me by Vyāsa. Please listen attentively.

20. He who reads a single stanza or even half of it pious-

ly becomes free from sin instantaneously.

21. He who reads every day as much of Śivapurāṇa as he can with devotion and alertness is called Jīvanmukta (a living liberated soul).

22. He who continues to worship this Śivapurāṇa daily derives the fruit of horse-sacrifice undoubtedly.

23. He who with a craving for an ordinary position in life listens to Śivapurāṇa even from a person other than me is freed from sin.

24. He who bows near this Śivapurāṇa derives undoubtedly the fruit of adoration of all the gods.

25. Please listen to the meritorious benefit that accrues to the man who copies Śivapurāṇa and gives the manuscript to the devotees of Śiva.

26. He will have that benefit —very difficult to attain in the world—as that of the study of Śāstras (sacred lore) and of commenting on the Vedas.

27. He who observes fast on the Caturdaśī (fourteenth day in the lunar fortnight) and conducts discourses and comments on the Śivapurāṇa in the assembly of the devotees of Śiva is the most excellent of all.

28. He shall derive the benefit of the repetition of Gāyatrī[30] syllable by syllable. He will enjoy all worldly pleasures here and attain salvation hereafter.

29. I shall tell you the benefit derived by him who reads or listens to this after observing fast on the Caturdaśī day by keeping awake in the night.

30—31. This is the truth, undoubtedly the truth that he will get the benefit derived by the man who makes gifts of wealth equal in weight to himself to brahmins with Vyāsas at their head at the complete eclipse of the sun, many a time, in all holy centres, Kurukṣetra[31] etc.

32. Indra and other devas wait eagerly for the direc-

30. Gāyatrī : a most sacred verse of the Ṛgveda which is the duty of every Brāhmaṇa to repeat in his every day prayers. It is addressed to the Sun, Savitṛ and is called Sāvitrī also.

31. Kurukṣetra, 'land of Kuru' is the territory around Thanesar between the Sarasvatī and Dṛṣadvatī rivers. It is so called because King Kuru ploughed it. (Vā 99, 115-6; Mat 50, 20-21) whereas it really denoted that it was his cultivated territory (MB. I. 94, 3739), east of which lay his tract (apparently less cultivated) called Kuru-Jāṅgala.—Pargiter *AIHT* P. 76. also Cunningham : *Ancient Geography of India*.

tives of the man who chants day and night the verses of the Śiva-purāṇa.

33. The sacred rites performed by the man who regularly reads or listens to the Śivapurāṇa are effective millions of times more than usual.

34. He who reads the Rudrasaṁhitā portion of Śiva-purāṇa with pure and concentrated mind becomes a purified soul within three days even though he might have killed a brahmin.

35. He who reads the Rudrasaṁhitā three times a day near the image of Bhairava, refraining from useless talk, shall get all cherished desires fulfilled.

36. If a slayer of brahmin circumambulates the trees of Vaṭa and Bilva reciting the verses from Rudrasaṁhitā he will become purified of the sin of Brahmin-slaughter.

37. The Kailāśa saṁhitā is even greater than that. It is of Vedic status and stature. The meaning of Praṇava (the sacred syllable Om) is amplified in it.

38. O Brahmins, Lord Śiva knows the greatness of Kailāśasaṁhitā in its entirety. Vyāsa knows half of it and I a moiety of the same.

39. A part of it, I shall tell you, since it is impossible to say everything. On comprehending it people attain purity of their minds instantaneously.

40. O Brahmins, seeking for it ever and anon, I do not see a sin that cannot be quelled by Rudrasaṁhitā.

41. Drinking that nectar prepared by Lord Śiva after churning the ocean of the Upaniṣads (a class of Vedic literature) and handed over to Kumāra (Lord Kārtikeya) the devotee shall become immortal.

42. The person intending to perform expiatory rites for the sins of Brahma-hatyā etc. should read that Saṁhitā for a month. He shall be freed of that sin.

43. By a single recital, that Saṁhitā destroys the sin originating from the acceptance of monetary gifts from defiled persons, partaking of defiled food and indulging in foul talks.

44. The benefit derived by a person who reads that Saṁhitā in the grove of Bilva trees in a temple of Śiva is beyond description in words.

45. If a person reads that Saṁhitā with devotion at the

time of performing Śrāddha and feeding the brahmins, all his Pitṛs (manes) attain the great region of Śiva.

46. The devotee who observes fast on the Caturdaśī day and reads that Saṁhitā under the Bilva tree is directly identified with Śiva and is worshipped by the gods.

47. The other Saṁhitās are no doubt the bestowers of the benefit of fulfilling all cherished desires. These two Saṁhitās are particularly excellent as they are full of divine sports and divine knowledge.

48. Such is the Śivapurāṇa, extolled on a par with the Vedas, created by Lord Śiva Himself at first and commensurate with the supreme Brahman.

49—51. Originally the Śivapurāṇa was of very enormous size consisting of twelve sacred Saṁhitās :—(1) Vidyeśvara .(2) Rudra, (3) Vaināyaka, (4) Aumika, (5) Mātṛī (6) Rudraikādaśa, (7) Kailāsa, (8) Śatarudraka, (9) Sahasrakoṭirudra, (10) Koṭirudra, (11) Vāyavīya and (12) Dharmasaṁjña. O brahmins, I shall mention the number of verses in those Saṁhitās. Please listen with due attention.

52. The first Saṁhitā of Vidyeśvara, consisted of ten thousand verses. The Raudra, Vaināyaka Aumika and Mātṛ Saṁhitās consisted of eight thousand verses each.

53. O brahmins, the Rudraikādaśa saṁhitā consisted of thirteen thousand verses; the Kailāsa saṁhitā of six thousand verses and the Śatarudra of three thousand verses.

54. The Koṭirudra saṁhitā consisted of nine thousand verses ; the Sahasrakoṭi-Rudra saṁhitā of eleven thousand verses.

55. The Vāyavīya saṁhitā consisted of 4000 verses and the Dharma saṁhitā of twelve thousand verses. Thus the whole Śivapurāṇa contained a hundred thousand verses.

56. That has been condensed by Vyāsa to twenty-four thousand verses; that is to about a fourth of the original Purāṇa and he retained seven saṁhitās.

57. The Purāṇic lore at the time of the first creation as conceived by Śiva contained a thousand million (hundred crores) verses.

58. In the Kṛta age[32] Dvaipāyana and others condensed it into four hundred thousand verses which in the beginning of Dvāpara age was separated into eighteen different Purāṇas.

59. Of these the Śivapurāṇa contains twenty-four thousand verses with seven Saṁhitās and the Purāṇa is on a par with the Vedas (in excellence).

60. The first Saṃhitā is called Vidyeśvara, the second Rudra, the third Śatarudra and the fourth Koṭirudra.

61. The fifth is Aumī (of Umā), the sixth Kailāsa and the seventh Vāyavīya ; these are the seven Saṁhitās.

62. Thus the divine Śivapurāṇa with its seven Saṁhitās stands on a par with the Vedas, according salvation more than anything else.

63. He who reads this Śivapurāṇa complete with the seven Saṁhitās devotedly is a living liberated soul.

64. Hundreds of other sacred texts as the Vedas, Smṛtis, Purāṇas, Itihāsas, and Āgamas do not merit even a sixteenth of this Śivapurāṇa.

65. Śivapurāṇa is first expounded by Śiva and then condensed by Vyāsa, a devotee of Śiva. It is pure and brief and as such it renders help to all living beings. As a queller of the threefold calamities (physical, extraneous and divine) it is unrivalled. It bestows welfare upon the good.

66—67. Undeceptive virtue is extolled herein; it is, in the main, of the nature of Vedantic wisdom. It contains mantras, and three aims of life and the thing knowable by wise men of unprejudiced mind. The Śivapurāṇa is the best among the Purāṇas, extolling the great Being that glows in Vedānta and the Vedas. He who reads and listens to it with devotion becomes a favourite of Śiva and attains the supreme position (here and hereafter).

32. Yugas : According to tradition, historical time is divided into four ages, viz. the Kṛta (or Satya), Tretā, Dvāpara and Kali. This system is the peculiarity of India alone. Kṛta age ended with the destruction of the Haihayas by Rāma Jāmadagnya; Tretā began with Sagara and ended with Rāma Dāśarathi's consecration at Ayodhyā and closed with the Bhārata war; the Kali began immediately after the passing away of the great heroes of the Bharata war, Kṛṣṇa and the Pāṇḍavas and with the changes in the political condition of Northern India that ensued.

CHAPTER THREE

(The deliberation on the achievable and the means of achievement)

Vyāsa said :—

1. On hearing the words of Sūta, the great sages said, "Please narrate the wonderful Purāṇa that fully treats of the essence of Vedānta".

2. Very delighted at the request of the sages Sūta meditated on Śiva and spoke to them.

Sūta said :—

3. Contemplating on Śiva free from ailments may ye all hear this Śivapurāṇa, the foremost among Purāṇas, that amplifies the essence of the Vedas.

4-5. Where the trio, Bhakti (Piety) Jñāna (Wisdom) and Vairāgya (non-attachment) has been proclaimed and the object which is knowable only through Vedānta, has been particularly described.

Sūta said :—

6-8. May ye all hear the Purāṇa that embibes the essence of the Vedas. Formerly, when many Kalpas (Aeons) elapsed and this Kalpa started with the process of creation, a great dispute arose among the sages of six clans who held divergent views as to which is great and which is not. They approached Brahmā the Creator, to ask him about the imperishable.

9—12. All of them with palms joined in reverence addressed him with words couched in humility—"Thou art the creator of the entire universe, the cause of all causes. Who is that Being older than all Principles, the greatest of the great?

Brahmā said :—

"That from whom words recede, not approaching him even with the mind ; that from whom this entire universe beginning with Brahmā, Viṣṇu, Rudra and Indra, along with all elements and all sense-organs, is evolved at first ; he is the lord Mahādeva the omniscient, the lord of the universe. He can be realised by supreme devotion and not by other means.

13. Rudra, Hari, Hara and other lords of Devas are ever desirous of seeing Him, moved by great devotion.

14. Of what avail is a verbose statement ? One is liberated by devotion unto Śiva. Devotion to the deity is due to His Grace; and His grace is due to devotion just as the seed gives rise to the sprout and the sprout produces the seed.

15. Hence, O Brahmins, all of you descend to the earth, to propitiate the Lord. You have to perform a sacrifice of long duration for a thousand years.

16. It is by the grace of Śiva alone who will be the presiding deity of this sacrifice that the means of achievement of the Achievable can be realised and that is the essence of the Vidyā (mystic learning) mentioned in the Vedas.

The sages said :—

17. What is that great Achievable ? What is that great means of achievement ? Of what sort is the performer of the rite ? Please mention these precisely.

Brahmā said :—

18. The attainment of Śiva's region is the Achievable. Means of achievement is the service rendered unto Him. Sādhaka (the performer of the rite) is the person who is free from desire even for permanence which attitude is the result of His grace.

19. Rites mentioned in the Vedas should be performed with the fruits thereof dedicated to Him. Thence, through Sālokya[33] he attains the feet of the great Lord.

20. All attain the great fruit according to the standard in devotion achieved. The ways of achieving these standards are manifold as expounded by Īśa Himself.

21—22. I shall condense the same and tell you the essential means. Listening to the glory of Śiva, glorifying him by means of words, and deliberation in the mind, these cons-

33. The devotee attains exemption from further transmigration and his identification with the deity, gradually through four stages ; viz. Sālokya (being in the same world with the deity), (Sāmīpya (nearness to the deity), Sāyujya (intimate union with the deity) and Sārūpya (assimilation to the deity). ŚP. adds Sārṣṭi (9.26) (equality in rank, condition or power) as one of the grades of Mukti.

titute the greatest of the means. Maheśvara is to be heard, glorified and meditated upon.

23. Thus Śruti[34] is our authority. Resorting solely to this great means, all of you attain the Achievable.

24. Regarding visible things people see with their eyes and begin their activity. Concerning the invisible everywhere, they know through the ears and activise themselves.

25. Hence Śravaṇa (listening) is the first rite. The intelligent scholar must listen to the oral explanation of the preceptor and then practise the other rites.—Kīrtana (glorifying) and Manana (deliberation).

26—27. When all the means upto Manana are well exercised, Śivayoga (unification with Śiva) results gradually through Sālokya etc. All the ailments of the body are nullified and supreme bliss is realised. Painful indeed is the process but later on everything becomes auspicious from beginning to end.

CHAPTER FOUR

(*The Excellence of Listening and Deliberation*)

The sages said :—

1. O holy one, what is Śravaṇa ? what is Manana ? How is the Kīrtana performed ? Please expound these precisely.

Brahmā said :—

2. The mind is fond of reasoning deliberation. The ability of the mind to ponder and evaluate the corresponding efficacy of the worship, Japa, the attributes of Īśa, His form, His divine sports and multifarious names, is the result of the benignant glance of Īśvara. Hence this steady continuance in the act of deliberation is the most important of all the means.

3. By Kīrtana (glorification) is meant the clear ex-

34. The word Śruti in the Purāṇas does not mean 'sacred tradition' but simply 'tradition'.—Pargiter *AIHT*. Ch. II.

pression of Śiva's exploits, attributes, forms, sports, names etc. in good taste by reciting traditional lore, singing songs of praise even in mother tongue. It is the middle one of the three means.

4. O wise men, the means of Śravaṇa famous in the world is the listening to words concerning Śiva, in whatever manner, howsoever and wherever they are produced with the same steady attention as in the sporting dalliance of women.

5. Śravaṇa (listening) is effected when one associates with good men. Then the Kīrtana of Paśupati becomes steady. In the end is the Manana which is the most excellent. All these take place as a result of benevolent surveillance of Lord Śiva.

Sūta said :—

6. O saints, in the context of the elucidation of the greatness of the means, I shall narrate an anecdote of former days for your sake. Please listen to them attentively.

7. Long ago, my preceptor Vyāsa, the son of Sage Parāśara, performed penance on the bank of the river Sarasvatī[35] with some mental agitation.

8. The divine sage Sanatkumāra who happened to go that way in an aerial chariot resplendent like the sun, espied my preceptor.

9. Waking up from his meditation my preceptor saw the son of Brahmā. The sage thereupon paid obeisance in a flutter and eagerness.

10. He offered Arghya and a seat befitting the divinity of the sage. Being delighted, the divine sage spoke to my humble preceptor in words of great profundity.

35. Sarasvatī. The Sarasvatī river was a boundary of Brahmāvarta, the home of the early Aryans, and was to them, in all likelihood, a sacred river as the Ganges has long been to their descendants. As a river, it is lauded for the fertilizing and purifying powers of her waters, and as the bestower of fertility, fatness and wealth.—Dowson: *Hindu Mythology* P. 284; also D. C. Sarkar, *G.A.M.I.* P. 40.

This sacred river rising in the Sirmur hills of the Sivalik range in the Himalayas, emerged into the plains in the Ambala district, Punjab. Ultimately it fell into the Ghagger which bore the name Sarasvatī in ancient times. Sanskrit literature speaks of its disappearance at Vināśana (near modern Sirsa) in Kurukṣetra in the East Punjab.

Sanatkumāra said :—

11. O sage, you must meditate upon the True object. The great lord Śiva can be realised and seen. But wherefore do you perform the penance here unattended ?

12-14. When Sanatkumāra addressed him thus, the sage Vyāsa clarified his purpose. "By the favour of divine elders like you I have almost established the four ways of virtue, wealth, love and salvation with due adherence to the Vedic path, in the world. I have become a preceptor unto all. Still it is surprising that the knowledge of the means of liberation has not dawned on me. I am performing penance for the sake of salvation. But I do not know how it can be achieved.

15. O excellent brahmins, when thus requested by the sage Vyāsa, the competent divine sage Sanatkumāra told him of the sure way of realising salvation.

16. It has already been mentioned that there are three means in conformity with Vedic ideal viz. Śravaṇa, Kīrtna and the highly efficacious Manana of Śiva.

17. Formerly, I too, confounded by other means performed a great penance on the mountain Mandara.[36]

18-19. At the bidding of Śiva, the divine attendant Nandikeśvara arrived there. That sympathetic lord of Gaṇas, witness of all, lovingly told me about the excellent means of salvation. Viz.—Śravaṇa, Kīrtana and Manana all in conformity with Vedic ideals.

20. Hence, O holy sage, as advised by Śiva these are the three means of salvation. Please practise them." He repeatedly advised Vyāsa thus.

21. After saying this to Vyāsa, the son of Brahmā mounted the aerial chariot accompanied by his followers and returned to his splendid and auspicious region.

36. Mandara : a mountain in Hindu Mythology for being used as a churning staff by the gods and demons on the occasion of Samudra-Manthana appears to be an important hill comprising beautiful caves. There is still a hill of this name in Banka Sub-division of Bhagalpur district (Bihar). It is noted for the abundance of various metals as well as variety of flora and fauna. It is stated to be a sacred mountain associated with Śiva.—*Sk*. V. II. 4. 23, 26. There is another mountain of the same name in the Malaya range which being an abode of Gods and Ṛṣis has an Āśrama of Agastya.

22-23. Thus, in brief, I have told you the ancient anecdote.

The sages said :—

O Sūta, you have narrated Śravaṇa etc.—the three means of salvation. If a person is unable to practise these three, what shall he do to achieve liberation ? What is that rite whereby salvation will be possible without stress or strain?

CHAPTER FIVE

(*The greatness of the phallic emblem of Śiva.*)

Sūta said :—

1. A person incompetent to perform the three rites of Śravaṇa etc. shall fix the phallic emblem or the image of Śiva and worship them every day. He can thus cross the ocean of worldly existence.

2. As far as he can afford, the devotee shall make gifts of wealth too without deceiving others. He shall offer them to the phallic emblem or the image of Śiva. He must worship them constantly.

3-7. The worship must be performed elaborately. Construction of platforms, ornamental portals, monasteries, temples, holy centres, etc., offerings of cloth, scents, garlands, incense, lamps, with due piety; oblations of various cooked rice, pancakes, pies etc. with side dishes ; umbrellas, fans, chowries with all paraphernalia—everything shall be maintained in the worship of Śiva. In fact, all royal homage shall be paid. Circumambulation and obeisance with Japas according to capacity shall be performed. All the different usual rites in worships like invocation shall be maintained with due devotion. A person who worships the phallic emblem or the image in this manner will attain salvation even without Śravaṇa etc. Many noble men of yore have been liberated solely by this simple worship.

Sages said :—

8. Everywhere the deities are worshipped only in their image. How is it that Śiva is worshipped both in the image and the phallus ?

Sūta said :—

9. O sages, this question is holy and wondrous. Here the speaker is Śiva Himself and not any ordinary person.

10. I shall tell you what Śiva Himself had said and what I heard from my own preceptor. Śiva alone is glorified as Niṣkala (nameless and formless) since He is identical with supreme Brahman.

11. He is also Sakala as He has an embodied form. He is both Sakala and Niṣkala. It is in his Niṣkala aspect that the Liṅga[37] is appropriate.

12-13. In the Sakala aspect the worship of his embodied form is appropriate. Since He has the Sakala and Niṣkala aspects He is worshipped both in the phallic and in the embodied form by the people and is called the highest Brahman. Other deities, not being Brahman, have no Niṣkala aspect anywhere.

14. Hence the deities are not worshipped in the formless phallic symbol. The other deities are both non-Brahman and individual souls.

15. In view of their being embodied alone they are worshipped solely in the bodily form. Śaṅkara has Brahmatva and the others Jīvatva.

16. This has been explained in the meaning of the Praṇava (Om), the essence of Vedānta, by Nandikeśvara[38] when asked by Sanatkumāra, the intelligent son of Brahmā, at the mountain Mandara.

Sanatkumāra said :—

17-18. The embodied form alone is often observed in the worship of the deities other than Śiva. But both the phallic and the embodied forms are seen only in the

37. Śiva-liṅga : the phallic emblem of Śiva which is universally worshipped.

38. Nandikeśvara : One of the attendants of Śiva.

worship of Śiva. Hence O benevolent one, please tell me precisely making me understand the truth.

Nandikeśvara said :—

19. It is impossible to answer this question without revealing the secret of Brahman.

20-24. O sinless one, since you are pious I shall tell you what Śiva Himself has said . Since Śiva has the bodiless aspect in virtue of His being the supreme Brahman, the Niṣkala liṅga, in conformity with the Vedic implication, is used only in His worship. Since He has an embodied form as well, His embodied form is also worshipped and accepted by all people. According to the decision in the Vedas, the embodied form alone is to be used in the worship of other deities who are only individual souls embodied. Devas have only the embodied aspect in their manifestation. In sacred literature both the phallic and the embodied forms are mentioned for Śiva.

Sanatkumāra said :—

25. O Fortunate one, you have explained the worship of phallus and image distinctly for Śiva and the other deities. Hence, O lord of Yogins, I wish to hear the feature of the manifestation of the phallic aspect of Śiva.

Nandikeśvara said :—

26-27. O dear one, out of love for you I shall tell you the truth. Long-long ago, in the famous first Kalpa,[39] the noble souls Brahmā and Viṣṇu fought each other.

28. In order to eradicate their arrogance lord Parameśvara showed his unembodied Niṣkala form in the form of a column in their midst.

29. He showed his phallus emblem separate, evolved out of the column, with a desire to bless the worlds.

39. The term Kalpa in a precise sense means a vast cosmic period but this seems to have been a later application of it, when the scheme of cosmological time was developed. It is often used in a simpler and unspecialized way to mean 'a period of time', 'an age.' This seems to have been its earlier signification, as where it is said 'Purā Kalpe, mahākāle' in old time, long, long ago. In such texts Purākalpa is often used loosely and has the general sense of 'Old time'.

30. From that time onwards the divine phallus and the embodied image, both, were assigned to Śiva alone.

31. The embodied form alone was assigned to deities other than Śiva. The different types of the embodied forms of the different Devas yield only enjoyments. In regard to Śiva the phallic emblem and the embodied form together bestow auspicious enjoyment and salvation.

CHAPTER SIX

(The journey to Kailāśa of the Devas terrified by the use of the Pāśupata weapon in the fight between Brahmā and Viṣṇu who vied with each other maintaining that each of them is the Lord himself)

Nandikeśvara said :—

1. Once, long ago, O foremost among Yogins, Viṣṇu was having his nap on his serpent-couch. He was surrounded by the goddess of fortune and his attendants.

2. Brahmā, the foremost among the Vedic scholars chanced to come there. He asked the lotus-eyed handsome Viṣṇu who was lying there.

3. Who are you lying here like a haughty person even after seeing me ? Get up, O dear, and see me who am your lord. I have come here.

4. Expiatory rites are ordained for that spiteful wretch who behaves like a haughty fool at the visit of an honourable elderly person.

5. On hearing these words Viṣṇu was angry. But assuming a calm exterior he said—"O dear, Hail thee. Welcome. Please sit on this couch. How is it that thy face is agitated and thy eyes look curious ?

Brahmā said :—

6. Dear Viṣṇu, know me to have come with the speed of the Time. I am to be honoured greatly. O dear one, I am the protector of the world, Grandfather, your protector as well.

Viṣṇu said :—

7. O dear one, the whole universe is situated within me but your way of thinking is like that of a thief. You are born of the lotus sprung from my navel-region. You are my son. Your words are futile therefore.

Nandikeśvara said :—

8-9. Arguing with each other like this, saying that each is better than the other and claiming to be the lord, they got ready to fight, like two foolish goats, desirous of killing each other.

10. The two heroic deities, seated on their respective vehicles—the Swan and the Garuḍa, fought together. The attendants of Brahmā and Viṣṇu also came into clash.

11. In the meantime the different groups of Devas moving about in aerial chariots came there to witness the wonderful fight.

12-18. Witnessing from the heaven they scattered flowers everywhere. The Garuḍa-vehicled deity (Viṣṇu) became infuriated and discharged unbearable arrows and many kinds of weapons on the chest of Brahmā. The infuriated Brahmā also hurled many arrows of fiery fury and different kinds of weapons on Viṣṇu. The Devas commented on this wondrous fight and were agitated much, Viṣṇu in his great fury and mental agitation breathed hard and discharged the Māheśvara weapon over Brahmā. Annoyed at this, Brahmā aimed the terrible Pāśupata weapon at the chest of Viṣṇu. The weapon rising high in the sky blazing like ten thousand suns, with thousands of terrible pointed spikes roared awfully like a gust of wind. These two weapons of Brahmā and Viṣṇu thus faced each other in a terrible clash.

19. Such was the mutual fight between Brahmā and Viṣṇu. Then, O dear, the devas in their helpless agitation and vexation talked among themselves as people do at the time of war between their monarchs.

20-22. The three-pointed-trident-bearing deity, the supreme Brahman, (*i. e.* Siva) is the cause of creation, maintenance, annihilation, concealment and blessing. Without His corroboration even a blade of grass cannot be split by any individual anywhere. Thinking thus in their fright they

desired to go to Śiva's abode and accordingly came to the summit of Kailāsa[40] where the moon-crested God resided.

23. On seeing that region of Parameśvara in the shape of Oṁkāra they bent their heads down in reverence and entered the palace.

24. There they saw the supreme leader of the Devas brilliantly shining on the gem-set seat in the company of Umā on an altar in the middle of the council-chamber.

25. His right leg was kept over the knee of the left ; his lotus-like hands were placed over the legs ; his attendants were all round him. He had all good characteristic features.

26. He was being fanned by the specialists in that art—ladies of pointed attention. The Vedas were extolling Him. The lord was blessing every one.

27. On seeing the lord thus, the Devas shed tears of joy.[41] O dear one, the hosts of Devas knelt down even from a great distance.

28. The lord, on seeing the Devas, beckoned them to him through his attendants. Then causing the delight of the Devas, the crest-jewel of Devas (*i. e.* Śiva), addressed them gravely with sweet auspicious words.

CHAPTER SEVEN

(*Śiva manifesting himself as a column of fire in the battlefield*)

Īśvara said :—

1. Dear children, hail to ye. I hope the universe and the race of the deities, under my suzerainty, flourish in their respective duties.

2. O gods, the fight between Brahmā and Viṣṇu is

40. Kailāsa: It is said to be the centre of the Himālaya region, *Mat.* Ch. 121 ; it is identified with a peak of the Hemakūta mountain : S. M. Ali : *The Geography of the Purāṇas* P. 57-58. It is called Śiva-parvata and Gaṇa-parvata and is situated to the north of Mānasarovara.—*Sk.* I. ii. 8. 15; I. iii u. 4.14 ; II. 1.5. 76.

41. Daṇḍa-praṇāma: It is the same as the aṣṭāṅgapraṇāma which is performed by prostration of the eight parts of the body ; the eight parts being the hands, breast, forehead, eyes, throat and the middle of the back.

already known to me. This agitation on your part is like a redundant speech.

3. Thus the consort of Ambā consoled the concourse of devas with honeylike speech sweetened with a smile in the manner of appeasing children.

4. In that very assembly the lord announced his desire to go to the battlefield of Hari and Brahmā and accordingly issued His directive to a hundred of the commanders of his attendants.

5-6. Different kinds of musical instruments were played to announce the start of the journey of the Lord. The commanders of the attendants were in readiness fully bedecked in their ornaments, seated in their respective vehicles. The lord, consort of Ambikā, mounted the holy chariot shaped like Oṁkāra from front to the back and embellished in five circular rings. He was accompanied by his sons and Gaṇas. All the devas, Indra and others, followed.

7. Honoured suitably by the display of banners of various colours, fans, chowries, scattered flowers, music, dance and the instrument players, and accompanied by the great goddess (Pārvatī), Paśupati (Śiva) went to the battle-field with the whole army.

8. On espying the battle, the lord vanished in the firmament. The play of the music stopped and the tumult of the Gaṇas subsided.

9. There in the battlefield Brahmā and Acyuta desirous of killing each other were awaiting the result of the Māheśvara and the Pāśupata weapons hurled by them.

10-11. The flames emitted by the two weapons of Brahmā and Viṣṇu burned the three worlds. On seeing this imminent untimely dissolution the bodiless form of Śiva assumed the terrific form of a huge column of fire in their midst.

12. The two weapons of fiery flame potential enough to destroy the entire world fell into the huge column of fire that manifested itself there instantaneously.

13. Seeing that auspicious wonderful phenomenon assuaging the weapons they asked each other "What is this wonderful form ?"

14. "What is this column of fire that has risen up ? It

is beyond the range of senses. We have to find out its top and bottom."

15. Jointly deciding like this, the two heroes proud of their prowess immediately set about assiduously in their quest.

16-18. "Nothing will turn up if we are together". Saying this, Viṣṇu assumed the form of a Boar and went in search of the root. Brahmā in the form of a swan went up in search of the top. Piercing through the netherworlds and going very far below, Viṣṇu could not see the root of the fiery column. Utterly exhausted, Viṣṇu in the form of a Boar returned to the former battle-ground.

19. Dear one, your father, Brahmā who went high up in the sky saw a certain bunch of Ketakī flower of mysterious nature falling from above.

20-21. On seeing the mutual fight of Brahmā and Viṣṇu, lord Śiva laughed. When his head shook, the Ketakī flower dropped down. Although it had been in its downward course for many years, neither its fragrance nor its lustre had been diminished even a bit. The flower had been intended to bless them.

22-23. (Brahmā said) "O lord of flowers, by whom had you been worn ? Why do you fall ? I have come here to seek out the top, in the form of a swan." (The flower replied) "I am falling down from the middle of this primordial column that is inscrutable. It has taken me a long time. Hence I do not see how you can see the top."

24-25. "Dear friend, hereafter you must do as I desire. In the presence of Viṣṇu you must say like this. O Acyuta, the top of the column has been seen by Brahmā. I am the witness for the same." Saying this he bowed to the Ketakī flower again and again. Even falsehood is recommended in times of danger. So say the authoritative texts.

26. (Returning to the original place) on seeing Viṣṇu there, utterly exhausted and lacking pleasure, Brahmā danced with joy. Viṣṇu, in the manner of a eunuch admitting his inability(to a woman), told him the truth (that he could not see the bottom). But Brahmā told Viṣṇu like this.

27—28. "O Hari, the top of this column has been seen by me. This Ketakī flower is my witness." The Ketaka flower repeated the falsehood endorsing the words of Brahmā

in his presence. Hari, taking it to be true, made obeisance to Brahmā. He worshipped Brahmā with all the sixteen means of service and homage.[42]

29. The Lord taking up a visible form in order to chastise Brahmā who practised trickery, came out of the column of fire. On seeing the lord, Viṣṇu stood up and with his hands shaking with fear caught hold of the lord's feet.

30. It is out of ignorance and delusion about you whose body is without a beginning or an end that we indulged in this quest prompted by our own desire. Hence O, Sympathetic Being, forgive us for our fault. In fact, it is but another form of your divine sport.

Īśvara said

31. "O dear Hari, I am pleased with you, because you strictly adhered to truth in spite of your desire to be a lord. Hence among the general public you will have a footing equal to mine. You will be honoured too likewise.

32. Hereafter you will be separate from me having separate temple, installation of idols, festivals and worship."

33. Thus, formerly, the lord was delighted by the truthfulness of Hari and offered him a footing equal to his own even as the assembly of the devas was witnessing the same.

CHAPTER EIGHT

(Śiva's forgiveness of Brahmā)

Nandikeśvara said :—

1. Mahādeva then created a wonderful person, Bhairava, from the middle of his brows to quell the pride of Brahmā.

2. This Bhairava knelt before the lord in the battle-field

42. Ṣoḍaśopacāra: The sixteen acts of homage to a deity are mentioned in *ŚP* 11. 25-29. They are differently enumerated elsewhere : आसनं स्वागतं पाद्यमर्घ्यमाचमनीयकम् । मधुपर्काचमस्नानं वसनाभरणानि च । गन्धपुष्पे धूपदीपौ नैवेद्यं वन्दनं तथा । Tantrasāra enumerates 64 Upacāras.

and said—"O lord, what shall I do ? Please give me your directives quickly."

3. "Dear, here is Brahmā, the first deity of the universe. Worship him with your sharp-pointed quick-moving sword."

4. With one of his hands he caught hold of the tuft of Brahma's fifth head that was guilty of haughtily uttering a falsehood, and with the hands he furiously shook his sword in order to cut it off.

5. Your father trembled like a plantain tree in a whirlwind, with his ornaments scattered here and there, his cloth ruffled and loosened, the garland displaced, the upper cloth hanging loose and the glossy tuft dishevelled, and fell at the feet of Bhairava.

6. Meanwhile the sympathetic Acyuta desirous of saving Brahmā, shed tears over the lotus-like feet of our lord and said with palms joined in reverence just like a child lisping words of entreaty to its father.

Acyuta said :—

7. O Lord, it was you who gave him five heads[43] as a special symbol, long ago. Hence please forgive him his first guilt. Please favour him.

8. The lord thus requested by Acyuta relented and in the presence of all devas asked Bhairava to desist from punishing Brahmā.

9. Then the lord turned to the deceitful Brahmā who bent down his neck and said "O Brahmā, in order to extort honour from the people you assumed the role of the lord in a roguish manner.

10-11. Hence you shall not be honoured, nor shall you have your own temple or festival.

43. Brahmā's five heads : When the four faces of Brahmā became thwarted in their function because of Brahmā's erotic impulse, then out of his Tapas was produced a fifth head on the top and that head was covered with matted locks. In image No 382 of Brahmā in the Kushāna period at Mathura, the fifth head on the top is shown with moustaches, beard and long locks, a feature which is only found in the Kuṣāna period from the first to the third century A. D. But later on, the fifth head was eliminated and a new theory (contradicted by ŚP. I. 8.8) was devised that Brahma's head was clipped by Rudra. The fact was that the fifth head corresponding to Ākāśa was taken to be invisible, being a symbol of his unmanifest form (Avyakta mūrti) and that only the four others became manifest.—V.S. Agrawal : *M.P. A Study*.

Brahmā said :—

O Lord, be pleased. O flourishing one, I consider this sparing of my head itself a great blessing and a boon. Obeisance to Thee, the lord, the kinsman, the originator of the universe, the forbearing, the forgiver of defects, the benevolent one, wielding the mountain as his bow.

Īśvara said :—

12. O child, the whole universe will be ruined if it loses the fear of a king Hence you mete out punishment to the guilty and bear the burden of administering this universe.

13-14. I shall grant you another boon which is very difficult to get. In all domestic and public sacrifices you will be the presiding deity. Even though a sacrifice is complete with all the ancillary rites and offerings of monetary gifts, it will be fruitless without you. Then the lord turned to the deceitful Ketaka flower guilty of perjury and said :—

15. "O you Ketaka flower, you are roguish and deceitful. Go away from here. Hereafter I have no desire to include you in my worship."

16. When the lord said thus, all the devas shunned the very presence of the flower.

Ketaka said :—

17. Obeisance to Thee, O Lord, Your bidding will mean that my very birth is fruitless. May the lord be pleased to make it fruitful by forgiving my sin.

18. Thy remembrance is reputed to quell all sins perpetrated consciously or unconsciously. Now that I have seen Thee, how can the sin of uttering falsehood sully me?

19-21. Thus entreated in the middle of the council the lord said—"It is not proper for me to wear you. I am the lord and my words must stay true. My attendants and followers shall wear thee. Hence thy birth shall be fruitful. Of course in the canopies over my idol you can be used for decoration." The lord thus blessed the three—the flower Ketaka, Brahmā and Viṣṇu. He shone in the assembly duly eulogised by the Devas.

CHAPTER NINE

(*The Proclamation of Śiva as Maheśvara*)

Nandikeśvara said :—

1. In the mean time Brahmā and Viṣṇu had been standing silently on either side of the lord with the palms joined in reverence.

2. Then they installed the lord with all the members of His family on a splendid seat and worshipped Him with all holy personal things.

3—6. The personal things constitute those natural things of long and short duration such as necklaces, anklets, bracelets coronets, ear-rings, sacrificial threads, upper cloth of lace border, garlands, silk cloth chokers, rings, flowers, betel leaves, camphor, sandal paste, Aguru unguents, incense, lamps, white umbrella, fans, banners, chowries and other divine offerings whose greatness cannot be expressed or even thought of. Both of them adored the lord with all these things worthy of the lord and inaccessible to Paśu (the animal *i.e.* the individual soul). All excellent things are worthy of the lord, O brahmin.*

7. In order to set up a precedence the delighted lord handed over all those articles to the attendants assembled according to the order of priority.

8-10. The bustle of those who came to receive them was too much. It was there that Brahmā and Viṣṇu adored Śaṅkara at first. When they stood there humbly, the gratified lord spoke smilingly heightening their devotion.

Īśvara said :—

Dear children, I am delighted at your worship on this holy day. Henceforth this day will be famous as "Śivarātrī" the holiest of holy days pleasing to me.

11. He who performs the worship of my phallic emblem and the embodied image on this day will be competent to perform the task of creation and the maintenance etc. of the universe.

12. The devotee shall observe fast on Śivarātrī, both during the day and the night. He shall perfectly restrain his

*The reading adopted here is द्वि तद्, द्विज

sense-organs. He shall adore (with flowers) to the extent of his strength. He shall not deceive any one.

13. By the worship on Śivarātrī day the devotee attains that fruit which usually accrues to one who continuously worships me for a year.

14. This is the time when the virtue of devotion to me increases like the tide in the ocean at the rise of the moon. Festivities like the installation of my idols etc. on that day are very auspicious.

15. The day on which I manifested myself in the form of a column of fire is the Ārdrā star in the month of Mārgaśīrṣa (November-December), O children.

16. He who sees me on the day of Ārdrā star in the month of Mārgaśīrṣa in the company of Umā and worships my phallic emblem or embodied image is dearer to me than even Guha (Kārtikeya).

17. On that auspicious day the vision alone accords ample results. If he worships too, the result cannot be adequately described.

18. Since I manifested myself in the form of phallic emblem in the field of battle, this place will be known as Liṅgasthāna.

19. O sons, this column without root or top will henceforth be diminutive in size for the sake of the vision and worship of the world.

20. The phallic emblem confers enjoyment. It is the only means of worldly enjoyment and salvation. Viewed, touched or meditated upon, it wards off all future births of the living beings.

21. Since the phallic emblem rose high resembling a mountain of fire, this shall be famous as Ruddy (Aruṇa) mountain.[44]

22. Many holy centres will spring up here. A residence or death in this holy place ensures liberation.

23. The celebration of chariot festivals, the congregation of devotees, the presentation of, ordinary as well as sacri-

44. Aruṇācala : The Aruṇa mountain lies to the west of Kailāsa and is the abode of Śiva (*Vā*. 47. 17-18; *Br*. II. 18. 18; *Sk*. III. 59-61; IV 9. 13. 21. 37; also Kern : *M. I.* P. 3; See Awasthi : *Studies in Skanda Purāṇa* P. 54.

ficial gifts and offering of prayers at this place shall be millionfold efficacious.

24. Of all my sectors this sector shall be the greatest. A mere remembrance of me at this place shall accord salvation to all souls.

25. Hence this sector shall be greater than all other sectors, very auspicious, full of all sorts of welfare and according salvation to everyone.

26-27. Worshipping me in my supreme phallic form at this place and performing the other sacred rites shall accord the five types of salvation—Sālokya, Sāmīpya, Sārūpya, Sārṣṭi and Sāyujya. May all of you achieve all your cherished desires.

Nandikeśvara said :—

28-29. Thus blessing Brahmā and Viṣṇu who had been made humble, the lord resuscitated by His nectar-like power all the soldiers of the two deities that had been killed in the battle before and spoke to them in order to remove their foolishness and mutual enmity.

30. I have two forms : the manifest and the unmanifest. No one else has these two forms. Hence all else are non-Īśvaras.

31-32. Dear sons, first in the form of the column and afterwards in this embodied form I have expounded to you my formless Brahma-hood, and embodied Īśa-hood. These two are present only in me and not in anyone else. Hence no one else, not even you too can claim Īśatva (Īśa-hood).

33. It is out of your ignorance of this fact that you were swept away by your false prestige and pride of being Īśa, surprising as it is. I rose up in the middle of the battle-field for quelling the same.

34. Cast off your false pride. Fix your thought in me as your lord. It is out of my favour that all the objects in the world are illuminated.

35. The statement of the preceptor is the reminder and the authority on all occasions. This secret truth of Brahman I am revealing to you out of love.

36. I am the supreme Brahman. My form is both

manifest and unmanifest in view of my Brahma-hood and Īśvaratva. My duty is blessing etc.

37. O Brahmā and Viṣṇu, I am Brahman because of Bṛhatva (huge size) and Bṛṁhaṇatva (causing to grow). O children, similarly I am Ātman due to Samatva (equality) and Vyāpakatva (Pervasiveness).

38-39. All others are Anātmans, individual souls undoubtedly. There are five activities[45] in respect of the universe beginning with Anugraha[46] (liberation) and ending with Sarga (creation). Therefore these activities devolve on me because I am Īśa and not on anyone else. It is to make my Brahmatva understood that my phallic emblem rose up.

40. In order to clarify my Īśatva, unknown hitherto, I have manifested myself immediately in the embodied form of Īśa.

41. The Īśatva in me is to be known as the embodied form and this symbolic column is indicative of my Brahmatva.

42. Since it has all the characteristic features of my phallic emblem, it shall be my symbol. O sons, you shall worship it every day .

43. The phallic symbol and the symbolised Śiva are non-different. Hence this phallic emblem is identical with me. It brings devotees quite near to me. It is worthy of worship therefore.

44. O dear sons, if phallic emblem of this sort in installed I can be considered installed, though my idol is not installed.

45. The result of installing the phallic emblem is the attainment of similarity with me. If a second phallic emblem is installed, the result is union with me.

46. The installation of the phallic emblem is primary and that of embodied idol is secondary. A temple with the embodied idol of Śiva is unfructuous if it has no phallic image.

45. In respect of creation, *ŚP* speaks of different five activities in the Vāyavīya Saṁhitā 9. 4-5.

46. The text reads 'anugrahādyaṁ Sargāntam' *i. e.* beginning with liberation and ending with creation. But correctly it should be anugrahāntam Sargādyam' *i. e.* beginning with creation and ending with liberation. The correct process of activities is mentioned in the following Chapter, Verses 3-5.

CHAPTER TEN

(The Evanescence of Śiva after expounding the Five-fold duties and the Oṁkāra mantra to Brahmā and Viṣṇu)

Brahmā and Viṣṇu said :—

1. O Lord, please tell us the characteristic feature of the five-fold duties beginning with creation.

Śiva said :—

I shall tell you the great secret of the five-fold duties, out of compassion for you.

2. O Brahmā and Viṣṇu, the permanent cycle of the five-fold duties consists of creation, maintenance, annihilation, concealment, and blessing.

3. Sarga is the creation of the world ; Sthiti is its maintenance; Saṁhāra is the annihilation; Tirobhāva is the removal and concealment

4. Liberation (from the cycle of birth and death) is blessing. These five are my activities but are carried on by others silently as in the case of the statue at the Portal.

5. The first four activities concern the evolution of the world and the fifth one is the cause of salvation. All these constitute my prerogatives.

6-8. These activities are observed in the five elements by devotees—Sarga (creation) in the Earth, Sthiti (maintenance) in the waters, Saṁhāra (annihilation) in the fire, Tirobhāva (concealment) in the wind and Anugraha (liberation, the blessed state) in the firmament. Everything is created by the Earth; everything flourishes by virtue of the waters; everything is urged by the fire, everything is removed by the wind and everything is blessed by the firmament. Thus intelligent men must know the same.

9. In order to look after these five-fold activities I have five faces, four in the four quarters and the fifth in the middle.

10. O sons, in view of your austerities you two have received the first two activities:—creation and maintenance. You have gratified me and are blessed therefore.

11. Similarly, the other two activities (annihilation and concealment) have been assigned to Rudra and Maheśa.

The fifth one of Anugraha (liberation) cannot be taken up by any other.

12. All this previous arrangement has been forgotten by both of you due to lapse of time, not so by Rudra and Maheśa.

13. I have assigned them my equality in form, dress, activity, vehicle, seat, weapons etc.

14. O dear sons, your delusion was the result of your not meditating upon me. If you had retained my knowledge you would not have embibed this false pride of being Maheśa yourselves.

15. Hence, hereafter, both of you shall start reciting the mantra Oṁkāra to acquire knowledge of me. It shall quell your false pride as well.

16. I have taught this great auspicious mantra. Oṁkāra came out of my mouth. Originally it indicated me.

17. It is the indicator and I am the indicated. This mantra is identical with me. The repetition of this mantra is verily my repeated remembrance.

18-19. The syllable "A" came first from northern face; the syllable "U" from the western ; the syllable "M" from the southern and the Bindu (dot) from the eastern face. The Nāda (mystical sound) came from the middle face. Thus the complete set cropped up in five-fold form. Then all of them united in the syllable of "Om".

20. The two sets of created beings—Nāma (name) and Rūpa (form) are pervaded by this mantra. It indicates Śiva and Śakti.

21. From this also is born the five-syllabled mantra (Namaśśivāya). It indicates all knowledge. The syllables "NA" etc. follow the order of the syllables "A" etc.

22. From the five-syllabled mantra the five mothers were born. The Śiromantra is born of that. The three-footed Gāyatrī also came out of the four faces.

23. The entire set of Vedas and crores of mantras were born of that. Different things are achieved through different mantras but everything is achieved through Oṁkāra alone.

24. By this root-mantra, the very enjoyment as well as salvation is achieved. All the royal mantras are auspicious and directly accord enjoyment.

Nandikeśvara said :—

25. The lord in the company of his consort Ambikā, assumed the role of the preceptor for both of them. He screened them and placed his lotus-like hand on their heads as they faced the north and slowly taught them the great mantra.

26-27. The two disciples received the mantra by repeating it thrice, along with the requisite Yantra and Tantra[47] duly expounded. By way of fees, the disciples dedicated themselves. Thereafter standing near him with hands clasped in reverence they addressed the lord, the preceptor of the universe.

Brahmā and Viṣṇu said :—

28-31. (The prayer):—Obeisance to Thee of the bodiless form. Obeisance to Thee of the formless lustre. Obeisance to Thee the lord of everything. Obeisance to Thee the soul of everything or of the embodied form. Obeisance to Thee stated by the Praṇava. Obeisance to Thee having Praṇava as Thy symbol. Obeisance to Thee the author of creation etc. Obeisance to Thee of five faces. Obeisance to Thee identical with Pañcabrahma form. Obeisance to Thee of five-fold functions. Obeisance to Thee the Ātman, the Brahman, of endless attributes and power. Obeisance to Śiva the preceptor, possessed of both embodied and bodiless forms."

After eulogising the preceptor in verses Brahmā and Viṣṇu bowed to him.

Īśvara said :—

32. O dear sons, the truthful extract of every-thing has been narrated to you with demonstration. You shall recite as directed by the Goddess this Om mantra which is identical with me.

33. Your knowledge shall be stabilised. Permanent fortune shall stand by you. On the Caturdaśī day and on the

47. The rites of worship are performed in accompaniment with Tantra, Yantra and Mantra appliances. Yantra is a mystical diagram possessed of occult powers. Tantra is a ritual, the chief peculiarity of which is the worship of the female energy of Śiva, personified in the person of his Śakti. This special energy, the Śakti of Śiva is concerned with sexual intercourse and magic power. Mantra is a magical formula.

day with Ārdrā star, the recital of this mantra will give you everlasting efficacy.

34-35. The recital of this mantra at the time when the transit of the sun is in the Ārdrā star is million-fold efficacious. In the context of worship, Homa and Tarpaṇa, the last quarter of the star Mṛgaśiras and the first quarter of Punarvasu must always be considered on a par with Ārdrā. The Vision is to be had at early dawn and within three muhūrtas (two hours twentyfour minutes) thereafter.

36. Caturdaśī is to be taken when it continues up to midnight. If it is only upto the early part of the night and joined with another thereafter, it is also recommended.

37. Although I consider the phallic and the embodied form to be equal, the phallic form is excellent for those who worship. Hence for those who seek salvation the latter is preferable to the former.

38-39. The others too shall install the phallic form with Oṁkāra mantra and the embodied form with the five-syllabled mantra, with excellent articles of worship and adore with due homage. It will be easy for them to attain my region.

Having thus instructed His disciples Śiva vanished there itself.

CHAPTER ELEVEN

(*The mode of worshipping the phallic form and making gifts*)

The sages said :—

1. How is the phallic form of Śiva to be installed ? What are the characteristic features of the form ? How is it to be worshipped ? What is the appropriate time and place for worship. What sort of performer he must be ?

Sūta said :—

2-3. I shall tell you everything for your sake, please listen attentively. The time must be convenient and auspicious. The place must be a holy centre. It can be on the

bank of a river or anywhere facilitating a daily worship. It can be of Pārthiva (Earth), Āpya (Watery) or Taijasa (fiery) type.

4. If it has all the characteristics mentioned in the sacred texts, the devotee derives the fruit of worship. If it has all characteristics, it accords the fruit of worship instantaneously.

5. A subtle one is recommended if it be mobile and a gross one if it is stationary. The phallic emblem of good characteristics shall be set up in the seat of the same sort.

6. The seat can be circular, square or triangular in shape. The one shaped like a cot in the middle is of middle efficacy.

7. At first, the emblem was made of earth or rock; then it used to be made with the metals. If it is stationary, the emblem and the Pīṭha should be of the one and the same material.

8. Save the one which the asura Bāṇa worshipped, both the emblem and the seat shall be unitary, if emblem be mobile. The length of the emblem shall be of the measure of twelve fingers of the devotee.

9. If it is shorter it is less efficacious; if it is longer there is no harm. A shortage by the breadth of the finger of the devotee in regard to the mobile one is similarly harmless.

10—12. A Vimāna (chariot-like structure) of artistic beauty shall be made at first wherein the divine attendants shall be represented. In its firm and beautiful sanctum sanctorum shining like a mirror studded with the nine precious gems—sapphire, lapis lazuli, Emerald, pearl, coral, Gomedaka, diamonds and rubies, the emblem shall be installed on the altar.

13—17. The emblems hall be worshipped with the mantras beginning with "Sadyo"[48] in five different places in order. Sacrificial offerings shall be made in the fire. Śiva and the gods of His family shall be adored. The preceptor is given monetary gifts. Kinsmen are propitiated with whatever they desire. Money is distributed among the mendicants. All objects sentient or otherwise, and all living beings movable or immovable are duly gratified. The cavity is filled with gems. Mantras "Sadyo" etc. are recited. The auspicious

48. VS. 29. 36.

supreme lord is meditated upon. The great mantra Oṃkāra resonant with its mystical sound is repeated. The liṅga is then united with the Pīṭha (pedestal). The two are then welded together.

18. Similarly the embodied image shall also be fixed there auspiciously. For the sake of festivals the embodied image shall be installed outside with the five-syllabled mantra.

19. The embodied image shall be taken from the preceptors or it must be one that has been worshipped by saintly men. Such an adoration of the embodied image and the phallic emblem accords the region of Śiva.

20. The phallic emblem is of two varieties : the stationary and the mobile. Trees, hedges etc. represent the stationary.

21. Worms, insects etc. represent the mobile. For the stationary one, tending and similar service is recommended. For the mobile one Tarpaṇa (propitiation) is recommended.

22. With a love for the happiness of different beings Śiva Pujā shall be performed—so say the wise men. The pedestal represents Śiva's consort—Pārvatī and his phallic emblem represents the sentient being.

23. Just as lord Śiva remains ever in close embrace of the Goddess Pārvatī, so also the phallic emblem holds on to the pedestal, for ever.

24. Such is the installation of Śiva's great phallic emblem which shall be worshipped with due homage. The daily worship shall be made in accorance with one's capacity; so also the fixation of banner etc.

25—29. The devotee shall install the phallic emblem and it will accord directly the region of Śiva. Or the devotee shall worship the mobile emblem with the sixteen types of homage and services as prescribed. It accords the region of Śiva gradually. The sixteen types of service are[49] :—invocation (Āvāhana); offering the seat (Āsana); water offering (Arghya); washing of the feet (Pādya); water for rinsing the mouth as a mystical rite (Ācamana); oil bath (Abhyaṅga snāna);

49. The sixteen acts of homage to a deity are slightly different in other texts ; Compare आसनं स्वागतं पाद्यमर्घ्यमाचमनीयकम् । मधुपर्काचमस्नान-वसनाभरणादि च । गन्धपुष्पे धूपदीपौ नैवेद्यं वन्दनं तथा Tantrasāra mentions 64 Upacāras.

offering of cloth (Vastra); Scents (Gandha); flowers (Puṣpa); incense (Dhūpa); lamps (Dīpa); food offering (Nivedana); waving of lights (Nīrājana); betel leaves (Tāmbūla); obeisance (Namaskāra); and mystical discharge and conclusion (Visarjana).

Or the devotee need perform the rites from water-offering to food offering alone duly. Or the devotee shall daily perform, as he can, ablution (Abhiṣeka); food offering (Naivedya); and obeisance (Namaskāra) and propitiation (Tarpaṇa), —all these in order. It will accord him the region of Śiva.

30. Or he shall perform all the sixteen rites in the phallic emblem of human, saintly or godly origin, or in one naturally risen up (Svayambhū) or in one of very extraordinary nature installed duly.

31. If the devotee makes gifts of articles of worship he will get some benefit or other. By circumambulation and obeisance he will attain Śiva's region gradually.

32-33. Regular vision of the phallic emblem accords benefit. Or the devotee can make a phallic emblem out of clay, cowdung, flowers, Karavīra fruit, jaggery, butter, ashes or cooked rice as he likes and worship it according to the prescribed rules.

34. Some authorities have recommended the worship of the phallic emblem on the thumb etc. In these rites of phallic worship, there is no sort of prohibition whatsoever.

35. Everywhere Śiva accords benefit as befitting the endeavour put in. Or he shall make gifts of the phallic emblem or the value of its construction.

36. Whatever is given to a devotee of Śiva with sincere faith accords Śiva's region. Or the devotee can repeat the Praṇava mantra ten thousand times every day.

37. Repetition of Om (Praṇava mantra) a thousand times at dawn and at dusk is known to be according Śiva's region. At the time of the repeated utterance (Japa) of the mantra, (Om) ending with "M" purifies the mind.

38. At the time of Samādhi (meditation) the repetition of Oṁkāra must be mental. Muttering of it in low voice can be practised at all times. The same with Bindu (dot) and Nāda (sound) is also of the same efficacy.

39. Or the devotee can with due reverence repeat the five-syllabled mantra ten thousand times every day or a thousand times at dawn and at dusk. It accords the region of Śiva.

40. Repetition of the five-syllabled mantra (Namaś-śivāya) by a brahmin is specially efficacious with the Om (Praṇava) prefixed. A mantra must be received from a preceptor with proper initiation for the acquisition of the desired fruit.

41. The ceremonial ablution when the sun is in transit to the Zodiac Kumbha, initiation for mantras, the Nyāsa of Mātṛkās;[50] a brahmin, a person with soul purified by truth; a preceptor of perfect knowledge—all these are splendid.

42. Brahmins shall begin with Namaḥ and the others shall end with Namaḥ. With regard to some women the mantra shall end with Namaḥ duly.

43. Some say that Brahmin women begin with Namaḥ. Repetition of this for five crores of times will render a person equal to Sadāśiva.

44. By repeating it one, two, three or four crores of times, the devotee shall attain the region of Brahmā and others. One can repeat any of the syllables a hundred thousand times or all of the syllables separately a hundred thousand times.

45-47. Or a hundred thousand times all the syllables together, if repeated, accord Siva's region. Or if the devotee repeats it a thousand times every day and completes a million times in a thousand days, he can achieve whatever he desires. He shall feed brahmins every day. A brahmin shall repeat the Gāyatrī a thousand and eight times every day in the morning. He shall attain Śiva's region gradually. He shall repeat Vedic verses and hymns with the observance of restraints.

48. The Daśārṇa mantra shall be repeated either 99 times or nine hundred times or nine thousand nine hundred times.

49. The regular study of the Vedas accords Śiva's region.

50. Nyāsas are particular diagrams which are closely associated with the divine mothers and are written in characters to which a magical power is ascribed. These are the personified energies of the principal deities connected with the worship of Śiva. They are reckoned sometimes 7, sometimes 8, 9 or 16 in number.

All the other sorts of mantras shall be repeated a hundred thousand times.

50. If the mantra consists of only one syllable it shall first be repeated a crore times and thereafter a thousand times with great devotion.

51. Doing thus according to one's capacity one shall gradually attain Śiva's region. It is the duty of every one to repeat a mantra pleasing to him every day till his death.

52—53. If a man repeats "Om" a thousand times he shall get all his desires fulfilled at the bidding of Śiva. If he plants a flower-garden for the sake of Śiva or even renders service by sweeping and cleaning Śiva's temple and precincts he shall attain Śiva's region. The devotee shall reside for ever in Śiva's temple with great devotion.

54. It yields worldly enjoyment and salvation to every one sentient or insentient. Hence an intelligent man shall reside in a temple of Śiva till death.

55. In a temple built by ordinary man, the space upto a hundred hastas (1 hasta 30 cms) from the phallic image is holy. In a temple dedicated to sages, the space upto a thousand Aratnis (1 Aratni 45 cms) from the phallic image is holy. In a temple dedicated to sages, the space upto a thousand Aratnis (1 Aratni=45 cms) from the emblem is holy.

56. If the phallic emblem had been installed by gods the space upto a thousand Aratnis is holy. In a temple where phallic emblem is self-risen, the space upto a thousand Dhanuḥ Pramāṇas (a dhanuḥ pramāṇa=4 hastas) is holy.

57. The tank, well, pond etc. in a holy centre shall be considered Śiva-Gaṅgā in accordance with Śiva's statement.

58. By taking bath or making gifts or muttering mantras in that centre one will attain Śiva. One shall seek shelter in a temple of Śiva and stay there till death.

59—61. The rites of obsequies of the second day or the tenth day, the offerings of monthly Piṇḍas, the rite of Sapiṇḍīkaraṇa or the annual Śrāddha shall be performed in a holy centre. He will instantly attain Śiva's region. By staying there for seven, five or three nights or a single night he will attain Śiva's region gradually. He will obtain results according to his conduct and befitting his caste.

62. By the uplift in the caste and devotion the fruit gains more efficacy. Anything done with a desire in view yields results immediately.

63-64. Anything done with no specific desire in view yields the region of Śiva directly. Of the three periods of time, ordained rites shall be performed in the morning, rites for the fulfilment of desires in the midday and rites for the suppression of the evil in the evening. The same thing holds good for nights too.

65. The two middle Yāmas (1 Yāma is equal to 3 hours) at night are called Niśītha. The worship of Śiva at that time accords desired results.

66. If a man performs rites after realising this, he shall achieve the due results. Especially in the Kali age the achievement of fruit is only due to the precise performance of actions.

67. If the man is well behaved, afraid of sins and the observer of good actions at other man's suggestion or at his own he shall attain due results.

68-69. (The sages said :—) O Sūta, foremost among excellent yogins, please tell us briefly about the various holy centres by resorting to which women and men shall attain the region (of Śiva). Please tell us about the traditions of Śiva temples also. (Sūta said) :—All of you listen faithfully to the account of all holy centres and their traditions.

CHAPTER TWELVE

(*Narration of Śiva Temples*)

Sūta said:—

1. O wise sages, please listen to the narrative of holy centres with Śiva's temples all of which accord salvation. Thereafter I shall tell you their traditions for the welfare of the people.

2. The Earth, fifty crores of yojanas in extent, abounding in mountains and forests, supports the people at the bidding of Śiva.

3. The lord has Himself raised up these temples and holy centres in different places for the liberation of the residents of these localities.

4. These temples whether self-risen or not, in view of their being accepted (as their frequent resort) by the sages and Devas are intended for the redemption of the people.

5. In these holy centres and temples, ablutions, charitable gifts, Japas etc must be regularly performed. Otherwise men are sure to be affected by ailments, penury, dumbness etc.

6. If a man dies anywhere in the Bhāratavarṣa[51] he shall be reborn again as a man if he has resided in a holy centre where there is a self-risen phallic emblem of Śiva.

7. O brahmins, committing sins in a holy centre is of ineffable character. When a man stays in a holy centre he must not commit even the smallest sin.

8. Somehow men must strive to find a residence in a holy centre. On the shores of the ocean in the confluence of hundreds of rivers there are many such holy centres and temples.

9. The holy river Sarasvatī is said to have sixty mouths or holy centres on its banks. Hence an intelligent man must stay on its banks. He shall attain Brahma's region gradually.

10-11. The river Gaṅgā flowing from the Himālaya mountains is very holy with its hundred mouths. There are many holy centres on its banks such as Kāśī etc. Its banks are highly sacred in the month of Mārgaśīrṣa or when Bṛhaspati (Jupiter) is in the zodiac 'Capricornus. The river Śoṇabhadra[52] of ten mouths is holy and yields all cherished

51. Bhārata Varṣa is one of the nine divisions of the earth as separated off by certain mountain ranges, the other eight divisions being Kuru, Hiraṇmaya, Ramyaka, Ilāvṛta, Hari, Ketumāla, Bhadrāśva and Kinnara. It is surrounded by oceans in the south west and east and by the Himālaya in the North. Sk vii. 1.11.13.

Bharata who gave his name to this country was the descendant of Svāyambhuva Manu. He was a king of Agnīdhra's family.

52. The river Śoṇa (also called Sone, Sonā) rises in Gondwana, in Madhya Pradeśa, on the table-land of Amarakaṇṭaka, four or five miles east of the source of Narmadā river and running first northerly and then easterly for 500 miles falls into the Ganges above Pātaliputra or Patna. It is called Māgadhī nadī, since it forms the Western boundary of Magadha. Sk 1. iii u 2.7 (ii).

desires.

12-13. By ablutions therein and observing fast the devotee shall attain the region of the god Gaṇeśa. The holy Narmadā[53] is a great river of twenty-four mouths. By a dip therein and residing on its banks the devotee shall attain the region of Viṣṇu. The river Tamasā[54] is of twelve mouths and Revā[55] has ten mouths.

14. Godāvarī[56] is very holy and it quells the sins of murdering a brahmin or slaughtering a cow. It is said to have twentyone mouths and accords Rudraloka.

15. Kṛṣṇāveṇī[57] is a sacred river destroying all sins. It is said to have eighteen mouths and it accords Viṣṇuloka.

16. Tuṅgabhadrā[58] has ten mouths and it accords Brahmaloka. The holy Suvarṇamukharī[59] is said to have nine mouths.

17-19. Those who fall from Brahmaloka are born there. By residing on the banks of the auspicious rivers Sarasvatī,[60] Pampā,[61] Kanyā[62] and Śvetanadī[63] one shall attain Indraloka. The great river Kāverī[64] flowing from the mountain Sahya

53. It rises in the Vindhya mountain and falls into the gulf of Cambay. It flows in a wide flood-plain and is fairly deep It forms a suitable boundary between the political units north and south of it

54. It is identified with Tons which issues from the Ṛkṣapāda mountain, appears in the Bundelkhand region and flows into the Ganges below Allahabad.

55. Revā and Narmadā are the two small branches of one and the same river in the upper course which are later united into one

56. This river known as Godā or Godāvarī forms an important unit in the historical geography of South India It drains a large area mainly composed of Deccan lavas and flows through a wide fertile valley towards the east Its catchment area is bounded in the north by the Sahya mountain, the Nirmala and Satmala ranges and the hills of Bastar and Orissa known to the Purāṇas as Mahendra Parvata.

57. It rises from the Sahya mountain. It is the united stream of kṛṣṇā and Veṇī. It flows into the bay of Bengal Cf *Sk* II 1. 29.44.

58. It rises from the Sahya mountain and joins the kṛṣṇā river.

59. It is one of the most sacred rivers of Southern India After issuing from the Mahendra mountain, it falls into the southern sea, passing through beautiful hills and dales along with its tributary streams.

60. See Note 35 on P.47.

61. It is a tributary of Tuṅgabhadrā river.

62. Not identified. The country situated on the bank of this river is sacred to Śiva Cf *Sk*. 1. iii u 2. 7-19.

63. Not identified.

64. It is one of the most sacred rivers which takes its rise from the Sahya mountain. It is said to have many tīrthas, particularly Śiva-Kṣetras, on its bank. Sk. I. iii P 6. 98; I. iii u.2.11.

is very holy and is said to have twenty-seven mouths. It accords all cherished desires. Its banks are the bestowers of heaven and the regions of Brahmā and Viṣṇu.

20-28. The devotees of Śiva are the bestowers of Śivaloka and accord cherished desires. When the Jupiter and the sun are in the zodiac of Meṣa, the devotee shall take the holy bath in Naimiṣa* and Badara.** Worship etc. thereafter accords Brahmaloka. When the sun is in Karkaṭaka or Siṁha one shall take bath in the Sindhu (Indus)[65]. On that occasion the drinking of the sacred water of Kedāra[66] and ablution therein accords perfect knowledge. Śiva Himself has mentioned before that the bath in the Godāvarī in the month of Siṁha when Jupiter is also in the zodiac of Siṁha accords Śiva region. When Jupiter and the sun are in the zodiac of Kanya, ablution shall be performed in the rivers—Yomunā[67] and Śoṇa, the fruit of which is great enjoyment in the worlds of Dharma and Dantin (Gaṇeśa). When the sun and the Jupiter are in Tulā, the devotee shall take bath in the Kāverī the fruit whereof is the attainment of all cherished desires as stated by Viṣṇu Himself. The devotee who takes bath in the river Narmadā in the month of Vṛścika, when the Jupiter is in the zodiac of Vṛścika, attains Viṣṇuloka. Brahmā has stated that the bath in the Suvarṇamukharī when the sun and the Jupiter are in the zodiac of Dhanus accords Śivaloka. The devotee shall take bath in the Jāhnavī (Ganges) in the month of Mārgaśīrṣa when Jupiter is in the zodiac of Capricornus. After enjoying pleasures in the regions of Brahmā and Viṣṇu he will gain perfect knowledge in the end.

29-30. In the month of Māgha when the sun is in the zodiac of Kumbha, Śrāddha, offerings of Piṇḍa and water

*Naimiṣa, modern Nimsar, is a sacred region of Uttarapradeśa in the district of Sitapur, on the bank of Gomati. Naimiṣa was sacred in the Kṛta age, as Puṣkara in the Tretā, Kurukṣetra in the Dvāpara, the Ganges in the Kali age.

**Name of the hermitage of Nara and Nārāyaṇa in the neighbourhood of Gaṅgodbheda, the source of the Ganges.

65. This sacred river of Ancient India, takes its rise from the Himālayas, flows in the Western Pakistan and falls into the Western Sea.

66. It refers to Kedāra Gaṅgā or Mandākinī in Garhwal.

67. The river rises in the Himālaya mountains among the Jumnotri peaks, flows for 860 miles on the plains before it joins the Ganges at Allahabad.

libations with gingelly seeds raise the crores of manes on both the sides (Paternal and maternal) of the family. When the sun and the Jupiter are in the zodiac of Mīna, ablution shall be performed in Kṛṣṇāveṇī.

31-32. The ceremonial ablutions taken in the different sacred waters in the respective months accord the region of Indra. An intelligent man shall resort to Gaṅgā or the Kāverī river. Certainly his sin will be quelled thereby. There are many holy centres yielding Rudraloka.

33. The rivers Tāmraparnī[68] and Vegavatī[69] accord Brahmaloka. There are holy centres on their banks bestowing heaven on the worshipper.

34. In between these rivers there are meritorious holy centres. Intelligent men residing there will reap the respective fruits thereof.

35. Only by good conduct, good predilections and good concepts as well as by being sympathetic can the devotee derive the benefit, not otherwise.

36. Meritorious actions performed in a holy centre flourish in many ways. Sinful acts committed in a holy centre, though slight, become manifold.

37-38. If the sin committed in a holy centre is only for livelihood, the merit will destroy that sin. Merit accords prosperity and quells physical, verbal and mental sins. O brahmins, the mental sin is adamantine in sticking to the sinner and it continues for many Kalpas.

39-40. The mental sin can be wiped off only by meditation and not otherwise. The verbal sin is wiped off by Japas and the physical sin by forcefully causing the emaciation of the body. Sins committed by means of wealth can be wiped off by making charitable gifts and not otherwise, though crores of Kalpas (Aeons) may elapse. In some places the increasing sin destroys the merit.

41-43. Both Merit and Demerit have three aspects:—the seed stage, flourishing stage and the enjoyment stage. If they are in the seed stage they can be quelled by perfect

68. It issues from the Malaya mountain called the Travancore hills in the southern parts of the Western Ghats.

69. It is the modern Baiga or Bijari in the district of Madura. G.D. P. 38.

knowledge. If they are in the flourishing stage they can be quelled in the manner described before. If they are in the enjoyment stage they get destroyed only by enjoying and experiencing their fruits and not otherwise though one might have performed crores of meritorious deeds. If the seed or the flourishing seedlings are destroyed what remains must be experienced and wiped off. If one regularly performs worship of gods, makes gifts to brahmins and performs sufficient penance, the enjoyment becomes bearable. Hence those who wish for happiness must refrain from committing sins.

CHAPTER THIRTEEN

(*Description of Good Conduct*)

The sages said :—

1. Kindly tell us the mode of good conduct whereby the sensible man quickly attains higher worlds. Please tell us about virtue and evil that cause attainment of heaven or hell.

Sūta said :—

2. A brahmin endowed with strict adherence to good conduct is perfectly wise. A brahmin learned in Vedas and of good conduct is called a Vipra. A brahmin endowed with only one of these two is a mere Dvija.

3. A brahmin following some of the prescribed rules of conduct and with a smattering of the Vedas is a Kṣatriya brahmin, at best a royal servant. Very careless in following the rules of conduct the brahmin is really a Vaiśya brahmin. One engaged in agriculture and trading activities is also likewise.

4. A brahmin ploughing the field himself is a Śūdra brahmin. One of envious and spiteful temperament is a degraded Dvija.

5. A Kṣatriya who rules over a kingdom is a "King";

others are mere Kṣatriyas. A merchant dealing in grains etc. is a Vaiśya and others of his caste are mere "Vaṇiks"

6. A person rendering service to Brahmins, Kṣatriyas and Vaiśyas is called a Śūdra. A working agriculturist is a Vṛṣala and the others are Dasyus.

7. It is the duty of everyone of the four castes to get up early in the morning and sit facing the east and meditate on gods. He shall then think about the various acts of virtue, of matters regarding monetary dealings, the problems connected with them, the sources of income and the items of expenditure.

8. The direction in which one casts one's first glance on waking up indicates the good or bad that is likely to attend one on that day—the eight effects in order are—longevity, hatred, death, sin, fortune, sickness, nourishment and strength.

9. The last yāma (3 hours) of the night is called Uṣā and the latter half of it is sandhi (period of conjunction). A brahmin shall get up at that hour and answer the calls of nature.

10. It must be in a place far off from the house. It must be a covered place. He shall sit facing the north. If it is not possible due to any obstacle he can sit facing other directions.

11. He must never sit in front of water, fire, a brahmin or the idol of any god. He must screen the penis with the left hand and the mouth with the right.

12. After evacuating the bowels, the faeces should not be looked at. Water drawn out in a vessel should be used for cleaning (i.e. no one should sit inside the tank or river-water for cleaning purpose).

13. Any way no one shall enter the holy tanks and rivers dedicated to deities, manes etc. and frequented by the sages. The rectum must be cleaned with mud seven, five or three times.

14. The penis must be cleaned with mud as large as a cucumber fruit and the quantity of mud for the purification of the rectum shall be Prasṛti (half a handful). After the purification of the excretory organs, hands and feet must be washed and gargling shall be done for eight times.

15. For gargling, the water can be taken in any vessel or a wooden cup; but water shall be spit outside (not in the river or tank). Washing of the teeth with any leaf or twig must be without using the index finger and outside the water.

16. After making obeisance to the gods of water, the twice-born shall perform the ablution with mantras. Sick or weak persons shall take bath upto the neck or hips.

17. Sprinkling water upto the knees he shall perform the Mantrasnāna. He shall propitiate deities etc. sensibly with the water from the holy tank or river.

18. A washed dry cloth should be taken and worn in the form of pañcakaccha (wearing of the lower garment in a special way). In all sacred rites the upper cloth should also be used.

19-20. While taking bath in the holy river or tank, the cloth worn shall not be rinsed or beaten. The sensible man shall take it to a separate tank or well or to the house itself and beat it on a rock or on a plank to the gratification of the manes, O brahmins.

21-23. The Tripuṇḍraka[70] shall be drawn on the forehead with the Jābālaka mantra. If anyone enters water otherwise, he will surely go to hell. According to scholarly authorities the mantrasnāna is as follows : Repeating the mantra "Āpo hi ṣṭhā"[71] etc. water shall be sprinkled over the head for suppressing sins. Repeating the mantra "Yasya Kṣayāya"[72] etc. water shall be sprinkled over the joints in the legs. The order is as follows :—feet, head, chest; head, chest, feet and chest, feet, head for sprinkling with water thrice.

24. It is enough if one performs mantra snāna when one is slightly indisposed, or when there is danger from the king or when there is civil commotion, or when there is no other way or when one is about to undertake a journey.

25. He shall drink by way of Ācamana reciting the mantras from Sūryānuvāka in the morning or from Agni-

70. Three lines horizontally drawn over the forehead with the ash slightly pasted with water.

71. VS. 11.50.

72. VS. 11.52.

Anuvāka in the evening and perform the ceremonial sprinkling in the middle.

26. O brahmins, at the end of the Japa of Gāyatrī mantra[73] Arghya shall be offered thrice to the sun towards east and once also thereafter.

27. The offering of Arghya in the morning is by lifting both the hands high up; that in the midday by letting off the water through the fingers and that in the evening by letting the water over the ground facing the west.

28. In the midday the sun is to be viewed through the fingers reciting the mantra prescribed for that. The circumambulation of oneself is performed (in the prescribed manner) and the pure Ācamana (without mantras) is performed.

29-30. Sandhyā prayer performed before the prescribed time is ineffective. Hence Sandhyā shall be performed at the prescribed time. The expiatory rite for the omission of Sandhyā prayer for a day is the repetition of Gāyatrī a hundred times more than the usual number of times for ten days. If the omission is for ten days or more, Gāyatrī must be repeated for a hundred thousand times as atonement.

31-32. If one omits Sandhyā for a month one has to be re-invested with the sacred thread.[74] For the sake of prosperity deities shall be propitiated such as Īśa, Gaurī, Guha.[75] Viṣṇu. Brahmā, Candra (the moon) and Yama. Thereafter the entire rite shall be dedicated to the supreme Brahman and pure Ācamana shall be performed.

73. Three-footed sacred mantra of the Ṛgveda well-known after its metre Gāyatrī. It is addressed to the sun (savitar) and is therefore called Sāvitrī. It runs—"Tatsaviturvareṇyaṃ bhargo devasya dhīmahi dhiyo yo naḥ pracodayat."—We meditate on that excellent light of the sun. May he illuminate our minds."

74. It is one of the purificatory rites prescribed in the Dharmasūtras and explained in the Gṛhyasūtras in which the boy is invested with the sacred thread and thus endowed with second or spiritual birth and qualified to learn the Veda by heart. A Brāhmin is initiated in the eighth year, a Kṣatriya in the eleventh, a Vaiśya in the twelfth; but the term could be delayed. Cf. MS. 2. 36-38.

75. Guha, literally the mysterious one, is Kārttikeya, so called because of his mysterious birth. According to a legend he was the son of Śiva produced without the intervention of a woman. Śiva cost his seed into fire which was afterwards received by the Ganges : Kārttikeya was the result. He is therefore called as the son of Agni and Gaṅgā. When born he was fostered by the six Kṛttikas and these offering their six breasts to the child he became six-headed.

33-34. Towards the right of the holy water, in a splendid prayer hall, temple or a common Maṭha, or in a stipulated place in one's own house, one shall sit firmly with the mind in concentration and perform the Gāyatrī Japa after due obeisance to all gods. He shall not omit the practice of the Praṇava mantra.

35-37. While practising the Praṇava he shall realise fully the identity of Jīva (the individual soul) with the supreme Brahman. The full implication of the Gāyatrī must be borne in the mind when the Japa is performed. "We pray to Brahmā, the creator of the three worlds, to Acyuta the sustainer and Rudra the Annihilator.* We meditate on the Self-luminary that prompts us in the activities of virtue and wisdom bestowing enjoyment and salvation, the Self-luminary that is the driving force behind the sense-organs, mind, intellect and acts of volition." The devotee who dwells thus on the meaning constantly attains the Brahman.

38. Or if incompetent to dwell on the meaning let him at least continue the recitation of the mere mantra to keep his Brahminhood in tact. An excellent brahmin must repeat the mantra a thousand times in the morning every day.

39. Others shall repeat as many times as they can. In the midday Gāyatrī shall be repeated a hundred times; in the evening at least twenty times along with Śikhāṣṭaka [A set of eight as the tuft i.e. eight times more than stipulated.]

40-41. He shall meditate on Vidyeśa, Brahmā, Viṣṇu, Īśa, Jīvātman and Parameśvara stationed in the twelve esoteric centre of the body from Mūlādhāra (basic support) to the Brahmarandhra (the mystical aperture at the crown of the head), as identical with Brahman with the conception of *Soham* (I am He) and continue the Japa. He shall then meditate on them as stationed outside the body as well.

42-43.. From Mahat tattva (the cosmic principle) there

*Cf Devi Bhāg. 1.8. 3-4 ब्रह्मा विष्णुश्च रुद्रश्च त्रयो देवाः सनातनाः। नातः परतरं किञ्चिद् ब्रह्माण्डेऽस्मिन्महामने ॥ ब्रह्मा सृजति लोकान्वै विष्णुः पात्यखिलं जगत्। रुद्रः संहरते कालेत्रय एतेऽत्र कारणम् ॥ also ŚP. VS 10 : त्रिधा विभज्य चात्मानं त्रैलोक्ये सम्प्रवर्तते। सृजते ग्रसते चैव वीक्षते च त्रिभिस्स्वयम् ॥ The idea is often repeated in the Purāṇas.

are a thousand extraneous bodies each of which is to be passed by each mantra slowly and the Jīva must be unified with the Supreme. This is the principle on which the Japa is based. This Japa for the sake of the extraneous bodies is for two thousand times with the Śikhāṣṭaka.

44. This is the tradition regarding the Japas. Repetition for a thousand times accords Brahmahood and that for a hundred times accords the region of Indra.

45. Repetition for less number of times may guard the soul to a certain extent and bring about rebirth in the family of a brahmin. After the worship of the sun, the brahmin shall practise thus every day.

46. A brahmin who has completed one million two hundred thousand repetitions becomes a full-fledged brahmin. A brahmin who has not completed at least a hundred thousand repetitions of Gāyatrī is not authorised in Vedic rites.

47. Till he completes his seventieth year he shall follow these rules. Afterwards he can take to renunciation. After renunciation he shall repeat the Praṇava twelve thousand times in the morning every day.

48. Omissions and deficiencies of one day must be made good the next day. If the omission is continued for a month, the atonement is repetition for one hundred and fifty thousand times.

49. If the omission extends beyond this, he shall take the order of Sanyāsa afresh. Then only can the defect be fully effaced. Otherwise he is sure to fall into Raurava, the terrible hell.

50. Only the person who has a cherished desire shall endeavour for virtue and wealth and not others. A brahmin shall seek salvation and practise the ways of realising Brahman for ever.

51. From virtue wealth is derived and from wealth enjoyment. Vairāgya (non-attachment) is the outcome of enjoyment. That is to say, when one fully enjoys the pleasures by means of wealth acquired by virtuous means one comes to the stage of Vairāgya (Detached State).

52-53. If the enjoyment is through the wealth acquired by other means, the result is the increase of passion alone.

Dharma is twofold : one through the sacrificial offering and the other through the body by performing ceremonial ablutions in a sacred river etc. One can earn wealth through virtue and divine form through penance.

54. A person freed from desire gains purity and by purity he acquires knowledge. There is no doubt about it. In the ages of Kṛtā, Tretā and Dvāpara penance was recommended for attaining Dharma; but in the age of Kali it is the sacrificial offering that secures Dharma for us.

55. In the Kṛta age knowledge was acquired through meditation; in the Tretā through penance; in the Dvāpara through sacrifice and now in the Kali age it is through the worship of idols.

56. The fruit is in accordance with the nature of merit and sin. Deficiency, increase, decrease etc are due to the difference in the articles employed and the part of the body and items of rites.

57. Evil is of violent character and virtue is of pleasant nature. A person becomes miserable due to evil and secures happiness on account of virtue.

58. It must be known that bad conduct leads to misery and good conduct to happiness. Hence it is the duty of everyone to acquire virtue for the sake of worldly enjoyment as well as salvation.

59. If any one regularly offers sufficient material means to a brahmin with four members in his family, for a hundred years he will remain in Brahmaloka.

60. The rite of Cāndrāyaṇa performed a thousand times yields Brahmaloka. It is the duty of a Kṣatriya to establish and sustain a thousand families.

61-63. It yields Indraloka to him. If he maintains ten thousand families he attains Brahmaloka. According to scholars in the Vedas, a man attains the region of that deity in meditation of whom he makes charitable gifts. A man devoid of wealth shall endeavour to accumulate penance and austerities. Everlasting happiness is achieved by pilgrimages to holy centres and penances. Now I shall expound the mode of acquiring wealth through pure and lawful means.

64. A brahmin shall earn wealth without cringing or

exerting himself too much. He can accept monetary gifts and fees for presiding over sacrifices duly performed.

65. A Kṣatriya shall earn wealth by valorous exploits and a Vaiśya by means of agriculture and cattle-breading. The charitable gifts of wealth acquired by lawful means alone, are attended with good results.

66. Salvation is achieved by the acquisition of Perfect knowledge by every one with the blessings of the preceptor. Salvation is realisation of one's own real form and the perfect bliss.

67. O brahmins, men realise all these things only if they cultivate the association of good people. A householder shall make charitable gifts of everything like money, grain etc.

68. A person who desires permanent welfare for himself shall give to Brahmins fruit, grain or other articles especially when the need for the same arises.

69. Water shall always be given to the thirsty. Food shall be given to the hungry and the sick. Gift of food is of four types—field, unhusked grain (or seed), uncooked food and cooked food

70. A giver of food receives half the merit of the receiver which he accumulates till the time that food is digested or as long as the glory of lord Śiva reaches his ears.

71. The receiver of a gift must expiate for his sin by means of austerities or by making gifts to others. Otherwise he will fall into the Raurava hell.

72-73. Everyone shall set apart a third of his wealth for Dharma, another third for Vṛddhi (flourishing) and the rest for his Bhoga (enjoyment). With the part intended for Dharma he shall perform the three rites of virtue viz. Nitya (daily prayers etc.), Naimittika (casual acts of piety) and Kāmya (specific rites for the fulfilment of desires). By means of the second part he shall increase his wealth. By utilising the third part he shall enjoy with restraint in pure and wholesome ways.

74. One tenth of the wealth acquired by agricultural operations must first be given in charity (before making the three-fold divisions) in order to wipe off the sin. He can utilise the rest as mentioned before. Otherwise he shall fall into Raurava.

75. Or he is sure to be evil-minded hastening towards his own certain ruin. Sensible persons acquiring much wealth by way of usury or trading activities must likewise give away a sixth of that wealth in charity (before making the three-fold divisions).

76. Excellent brahmins, accepting monetary gifts from decent people, shall give away a fourth of that wealth in charity. They shall likewise give away half in charity in case of an unexpected windfall.

77. If a brahmin accepts a monetary gift from an in-decent fellow he shall give away the entire amount in charity. A defiled gift shall be thrown into the sea. It is more creditable if one invites persons and makes gifts to them. One's own enjoyment gains by it.

78. A man must give others what they beg of him according to his ability. If a thing requested for is not given he will be indebted to that extent even in his next birth.

79. A sensible person shall not proclaim others' faults. O brahmin, whatever is seen or heard should not be spite-fully repeated.

80. An intelligent man shall not speak words wounding the hearts of others. For achieving prosperity he shall perform sacred rites in the fire at dawn and at dusk.

81-82. Persons unable to perform the same, both the times, shall do so once, worshipping the sun and the fire duly. Raw rice, other food grains, ghee, fruits, bulbous roots, cooked food soaked in ghee for sacrificial rites—all these things shall be duly used as prescribed in the sacred texts. Sthālīpāka (offerings of cooked food in the vessel itself) shall be performed at the stipulated time in the manner laid down. If there is no Havya (cooked rice offering) the main sacrifice alone shall be performed.

83. Thus the daily rites have been narrated. These shall be performed always; or repeated muttering of mantra alone or the worship of the sun shall be performed.

84-85. Those who seek welfare of the soul shall do like this. A person who seeks wealth also shall do likewise. All persons devoted to Brahmayajña, worship of gods, worship of fire, reverence to preceptors and gratification of brahmins deserve to attain heaven.

CHAPTER FOURTEEN

(Description of Fire-sacrifice etc.)

The sages said:—

1. O lord, please tell us in order in detail all these rites viz. the fire sacrifice, the sacrifice to gods, Brahmayajña, the worship of the preceptor and the gratification of brahmins.

Sūta said :—

2-3. The offering made into the fire is called fire-sacrifice (Agniyajña). In the case of persons in the Brahmacarya Āśrama (i.e Religious Students) it is called samidādhāna (collection of sacrificial twigs). O brahmins, until the rite of Aupāsana (fire sacrifice of the householder) all the persons in the first Āśrama perform their Vratas and special sacrifices in the fire from sacrificial twigs.

4. O brahmins, in the case of ascetics and forest-dwellers who have consigned the sacred fire to the Ātman, taking a restricted quantity of wholesome food is itself the sacrificial offering.

5. Householders who have started their Aupāsana rite shall maintain the rite in the sacrificial fire kept in a vessel or pit always.

6. The sacrificial fire shall be maintained either in the Ātman or in the Araṇī (the sacrificial churning twig from which fire is kindled) lest the fire should be extinguished by royal or divine intercession.

7. O brahmins, the offering in the fire in the evening for the fire-god is the bestower of prosperity. The offering in the morning for the sun-god is conducive to longevity.

8-9. This is called Agniyajña in as much as it enters the sun during the day. The different sacrifices Sthālīpāka etc. for the propitiation of Indra and other gods by offerings in the fire are called Devayajña. The rites of Caula (ceremony of tonsure) etc. are performed in the ordinary fire.

10. The regular study of the Vedas is called Brahmayajña. A brahmin shall perform this constantly for the propitiation of gods.

11. This is to be practised by all and hence no special

rules are prescribed here. Now attend to the explanation of certain Devayajñas without fire.

12. At the beginning of the first creation, the omniscient, merciful lord Mahādeva created the different week days for the benefit of the entire world.

13. Lord Mahādeva, the global physician, the omniscient, the panacea of all panaceas, made the first day his own day that bestows good health.

14-17. Next he created the day of his Māyā (Illusion) the bestower of prosperity. Afterwards when the birth of Kumāra was attended with some mishaps he created the day for the sake of surmounting mishaps and idleness. With a desire to bless the worlds and for their nurture and protection he created the next day dedicated to Viṣṇu, the protector of the worlds. The next day created by the lord is for the sake of the longevity of the worlds dedicated to the creator of the three worlds, Brahmā, called also Parameṣṭhin, who is the bestower of longevity too. Hence this day too bestows longevity.

18. The last two days of the week created by the lord are those of Indra and Yama. In the beginning when the lord created Puṇya and Pāpa (Virtue and Sin) for making the three worlds flourish, these deities who preside over them were assigned these two days.

19-22. The last two days are the bestowers of worldly enjoyments and removers of premature death respectively. The lord made the sun etc. who are His own manifestations and are firmly established in the solar cycle (Jyotiścakra[76] the lords of the different days. Their worship in their respective days accords the respective benefits viz :—health, riches, removal of sickness, nourishment, longevity. enjoyment of pleasures and prevention of death respectively. It is said that the respective merits of the different days are secured through the gratification of the gods. Śiva is the

76. Jyotiścakra or Śiṁśumāra Chakra refers to the system of stars, planets and constellations conceived of as a Cakra rotating like the Potter's wheel. The vast space is an ocean in which the stars are arranged like the body of a giant alligator. The imagery of the wheel implies a fixed centre to which the whole system of moving stars is secured by certain pulls, spoken of as winds (Vāta) in physical form but actually invisible forces exercised by the centre on the peripheral stars. Cp. MP.—A Study. P. 209.

ultimate bestower of the fruits accruing from the worship of other gods as well.

23-24. The worship for the propitiation of the deities is fivefold. 1. the repeated recitation of the respective mantras 2. sacrifice 3. charitable gift 4. austerities and 5. propitiation on the altar, idol, fire or a brahmin. The sixteen forms of service and homage shall be duly observed.

25-26. Of the fivefold forms of worship the latter are more efficacious than the former. In the absence of the earlier ones the latter ones can be observed. In the ailments of the eyes or head or for quelling leprosy, the sun shall be worshipped and the brahmins fed for a day, a month, a year or three years.

27-28. If the action meritorious or otherwise that has begun to fructify is sufficiently strong, the ailment, old age etc. are alleviated. The repetition of the mantras of the favourite deity accords the respective benefits of the day of the week. The first day of the week dedicated to the sun has the special merit of the removal of sin, especially for brahmins.

29. For the sake of riches, the intelligent devotee shall worship Lakṣmī etc. on Monday with cooked rice soaked in ghee and shall feed brahmin couples.

30. For alleviating ailments the devotee shall worship Kāli and others on Tuesday. He shall feed brahmins with an Āḍhaka (a measure) of cooked rice, the pulse, black gram and green gram.

31. The scholarly devotee shall worship Viṣṇu with curd-rice on Wednesday. Sons, friends, womenfolk etc. will always be well-nourished for ever.

32. A person who seeks longevity shall worship the deities for their gratification, with sacred thread, cloth, milk and ghee on Thursday.

33. On Friday, for the sake of enjoyment of worldly pleasures, the devotee shall worship devas with concentration. Brahmins should be propitiated with the cooked food consisting of six flavours.[77]

34-35. Good cloth should be presented to women to

77. Six flavours are : (1) pungent, (2) sour, (3) sweet, (4) salt, (5) bitter and (6) astringent.

gladden them. The wise devotee shall worship Rudra and others on Saturday that wards off premature death, by performing Homa with gingelly seeds. He shall make gifts to the brahmins and feed them with cooked rice and gingelly seeds. Thus worshipping the deities he shall derive the fruit of good health etc.

36-38. In the daily or special sacrifices of the deities, ceremonial ablutions, charitable gifts, repeated muttering of mantras, sacrifices, propitiation of the brahmins, in the worship of the different devas in view of special dates or special conjunction of the planets, or in the different days of the week it is the omniscient lord of the universe who bestows health and other benefits by assuming the different forms. He bestows the same according to the time, place and the deserts of the recipient.

39. The articles for worship shall be in accordance with one's faith or local conventions. The lord bestows health etc. in accordance with the comparative quality of the same.

40. In the beginning of the period of auspiciousness, the end of the period of inauspiciousness, on birth days (according to the stars) etc. the householder shall worship the planets, Sun etc. in his own house for his good health etc.

41. Hence the worship of gods bestows all desired fruits. The worship conducted by brahmins must be along with mantras and by means of gesticulations in the case of others.

42. The worship shall be carried out by men seeking good benefits in all the seven days in accordance with their capacity.

43. Indigent men shall worship devas with austerities and rich men by spending money. Again and again they shall do virtuous actions with sufficient faith.

44-46. After enjoying the pleasures in heaven they are reborn again in the world. For better enjoyment the rich shall always plant trees for shade, dig tanks etc, install deities, and carry on virtuous activities. After the lapse of some time, when the virtue becomes ripe he shall achieve perfect knowledge. O brahmins, he who hears this chapter, or reads it or he who facilitates the hearing of the same shall derive the fruit of Devayajña.

CHAPTER FIFTEEN

(*Description of the qualification, time and place for Devayajña etc*)

The sages said:—

1. O Sūta, foremost among those who know everything, please expound to us the place etc.

Sūta said:—

The pure house accords normal benefit in the rites of Devayajña etc.

2. The cowshed is of ten times more benefit than that. The bank of a tank is of ten times more benefit than that and the root of Tulasī plant or of Bilva or Aśvattha trees is again of ten times more benefit than that.

3-5. Similarly a temple, the bank of a holy tank, the bank of an ordinary river, the bank of a holy river and the banks of the seven holy Gaṅgās are each of ten times more benefit than the previous. The seven holy Gangās are Gangā, Godāvarī, Kāverī, Tāmraparṇikā, Sindhu, Sarayū[78] and Revā. The shores of the sea are of ten times more benefit than the previous. The summit of a mountain is of ten times more benefit than the shores of the sea.

6-7. The place where the mind is quite at home is the most excellent of all places. Yajña, Dāna etc. accord full benefit in the Kṛta age. In the Tretā age they yield three-fourths of the benefit. In the age of Dvāpara the benefit derived is half. In the age of Kali only one fourth of the benefit is obtained. When half of the Kali age passes on, the benefit is only three-fourths of this one-fourth.

8. A holy day accords a normal benefit to a pure-souled devotee. O Scholars, the period of transit of the sun from one Zodiac to another yields ten times more benefit than that.

9. The period of equinoxes, the period of tropical

78. It is a well known river, mentioned in the RV. (V 53.9) along with the rivers Sarasvatī, Sindhu, Gaṅgā, Yamunā, and Śutudrī. Gharghara (Ghāgrā) and Tamasā (Tons) are its tributaries. It is a sacred river of Northern Kosal, with Ayodhyā, the sacred city of great antiquity, lying along its bank.

transit, the period of transit to the capricornus, and the time of lunar eclipse are each of ten times more benefit than the previous one.

10. The auspicious hour of complete Solar eclipse is of still more benefit, than the previous. Since the sun of cosmic form is infested with poison then, there is the likelihood of ailments spreading.

11. Hence for the alleviation of the serious effects of poison, the devotee shall observe ceremonial ablutions, offer gifts and mutter prayers. That period is specially holy inasmuch as it is intended for the alleviation of the after-effects of poison

12. The birth-star, and the concluding period of holy rites are of the same efficacy as the period of Solar eclipse. The time spent in the company of noble holy men is of the efficacy of crores of solar eclipses.

13. Persons of unflinching devotion to austerities and perfect knowledge, yogins and ascetics deserve holy worship since they quell others' sins.

14. A brahmin who has repeated the Gāyatrī mantra two million four hundred thousand times also deserves the same and accords full benefit and wordly enjoyments.

15. The word Pātra (one who deserves) means one who protects the giver from downfall.

16-17. The word Gāyatrī means that which saves the reciter from downfall. Only a person of purified soul can save others, just as only a rich man can donate anything to others. A man of no means cannot give anything to others in this world.

18-19. Only he who has purified himself by means of Gāyatrī Japa can be called a pure brahmin. He alone deserves the position of presiding over all holy rites, Dāna Japa, Homa, Pujā etc. He alone can save others. Any hungry man or woman deserves charitable gifts of cooked food.

20-21. An excellent brahmin must be invited on an auspicious occasion and given sufficient sums of money with piety and pleasing words. They accord all desired results. A charitable gift given to a needy person yields the utmost benefit. If it is given after entreaties it yields only half the benefit.

22-23. Monetary gifts to servants accord only one-fourth benefit. O excellent brahmins, charitable gifts to an indigent person, only because he is born a brahmin, accord worldly enjoyment for ten years. Gifts to a brahmin Vedic scholar accord heavenly enjoyment for ten years.

24. Gifts to a brahmin who regularly repeats Gāyatrī mantra, accord Satyaloka for ten years. Gifts to a brahmin devotee of Viṣṇu accord Vaikuṇṭha Loka.

25. Gifts to a brahmin devotee of Śiva accord Kailāsa. All kinds of gifts accord enjoyments in the different Lokas.

26-28. A person who gives cooked food attended with the ten ancillary services, on a Sunday, attains good health for ten years even in the next birth. The ten ancillary services are—Honouring, inviting, providing oil bath, washing and serving the feet, bestowing cloth, scents etc, serving side dishes of six tastes, pancakes prepared in ghee and sweet juices, betel leaves, monetary gifts, formal farewell and following a few steps—This is called Daśāṅga Annadāna,

29-30. A man who renders ten sorts of ancillary services to ten brahmins on Sunday attains good health for a hundred years. If he gives the same on Monday or any other day, he attains the benefit as stipulated for that day. The benefit of food-gifts is secured in this world itself either in this birth or in the next.

31. If in this manner he gives food on all the seven days to ten brahmins he secures good health and all other benefits for a hundred years.

32. Similarly he who gives cooked rice in this manner to hundred brahmins on Sunday secures good health in Śivaloka for a thousand years.

33. If he gives the same for a thousand brahmins he secures the benefit for ten thousand years. Similarly the benefit accrued for gifts on Monday and other days can be understood by a thoughtful man.

34. By giving food to a thousand brahmins whose minds have been purified by Gāyatrī, on Sunday, the devotee attains good health and other benefits in Satyaloka.

35. By giving food to ten thousand persons he secures the benefits in Viṣṇuloka. By giving it to a hundred thousand persons he derives benefits in Rudraloka.

36. Those who seek learning must make gifts to children considering them on a par with Brahmā. Those who seek sons and other ends must make gifts to young men considering them on a par with Viṣṇu.

37. Those who seek knowledge must make gifts to old men considering them on a par with Rudra. Those who seek intellect must make gifts to young maidens considering them on a par with Bhāratī (Goddess of Speech).

38. Excellent men seeking enjoyments must make gifts to youthful maidens considering them on a par with Lakṣmī (Goddess of Wealth). Those who seek purity of Ātman must make gifts to old women considering them on a par with) Pārvatī.

39. That which is acquired by gleaning more than one ear of corn at a time or gleaning corns one by one, by fees received from disciple[79] is called Śuddhadravya (clean wealth). This wealth yields complete benefit.

40. Wealth acquired by acceptance of monetary gifts is called middlesome wealth. Wealth acquired by agricultural or trading activities is called lowliest wealth.

41. Wealth acquired by Kṣatriyas using their valour or Vaiśyas by trading activities is called excellent. So also the wealth acquired by the Śūdras by salaries for service.

42-45. Patrimony or sum received from husbands forms the wealth of virtuous women. There are twelve things to be given in the twelve months beginning with Caitra or all together on an auspicious occasion for the flourishing of what is cherished. They are :—(1) cow, (2) plots of land, (3) gingelly seeds, (4) gold, (5) ghee, (6) cloth, (7) food-grains, (8) jaggery, (9) silver, (10) salt, (11) ash gourd and (12) a virgin. Gift of cows, milk-products, cowdung (in the form of manure etc.) ward off the sins accruing from wealth and grain while sins connected with water, oil etc. are warded off by cow's urine.

46. The three kinds of sins—physical etc. are warded

79. Śila and uñchavṛttis. According to Kullūkabhaṭṭa on Manusmṛti (X. 112) the occupation of gleaning more than one ear of corn at a time is called Śila while that of gleaning corns one by one is called uñcha.

off by milk, curd and ghee. Their nourishment can be understood by scholars.

47. Gift of plots of land is conducive to stability here and hereafter, O brahmins. Gift of gingelly seeds is conducive to strength and to the conquest of premature death.

48. Gift of gold increases the power of the gastric fire and is conducive to virility. Gift of ghee is nourishing and that of cloth is conducive to long life.

49. Gift of food-grains is conducive to the increase of food production. Gift of jaggery yields sweet food. Gift of silver is conducive to the increase in the quantity of semen and that of salt is conducive to the happy admixture of the six tastes.

50. The gift of pumpkin gourd is conducive to nourishment. All kinds of gifts increase everything and secure all kinds of enjoyment here and hereafter, O brahmins.

51-53. Gift of a virgin is conducive to worldly enjoyment throughout life. Sensible persons shall make gifts of fruits according to the season such as the fruits of jack, mango, wood apple trees, plantains, fruits from hedges, pulses of black gram, green gram, vegetables, chillies, mustards, their plants etc.

54. Sensible men shall gratify the sense-organs of hearing etc. of other people for the gratification through sound etc. It gratifies the quarters too.

55. Theism is that feeling in which one fully realises that all actions are fruitful. It is necessary that Vedas and sacred texts should be learnt direct from preceptors.

56. Devotion to God out of fear for kinsmen or royal punishment is of inferior sort. An indigent person bereft of all means of livelihoods shall worship verbally or by means of physical activities.

57. Verbal worship means recital of mantras, hymns and Japas. Worship of physical activities means pilgrimages, observance of fast and other rites.

58. Whatever one does, whether it is great or small, whatever be the means employed,—if that is dedicated to deities it becomes conducive to enjoyment.

59-61 The two—practice of austerities and making charitable gifts—must be carried out always. Asylum should

be given according to the caste of the person concerned. It is conducive to the satisfaction of the Devas and worldly enjoyments as well. Such a devotee shall always attain noble birth and enjoyments here and hereafter. If he performs the sacred rites with dedication to God, he shall attain salvation. He who reads or hears this chapter becomes righteous and endowed with knowledge.

CHAPTER SIXTEEN

(*Different modes of worship of clay idols and their results*)

The sages said:

1. O excellent one, please explain the rules of the worship of clay idols by following which all desired results will be achieved.

Sūta said:—

2. You have requested for a very good thing. It bestows all wealth always. It suppresses misery instantaneously. I shall explain it. Please listen.

3-4. It wards off premature and foul death. Even a timely death it prevents. O brahmīns, it bestows womenfolk, sons, wealth, grains etc. The worship of idols made of clay etc. is conducive to the attainment of all cherished desires in the world. From it the devotee derives food and other edible things, cloth etc.

5. Both men and women are authorized in this. The clay should be brought from the beds of rivers, lakes or wells.

6. It should be washed well and pasted with scented powder and milk. The idol should be made with the hands on a raised platform.

7. All the limbs, joints etc. should be perfectly shaped with the respective weapons of the deity concerned. It should be seated on Padma Āsana (the lotus pose) and worshipped respectfully.

8. The five deities Gaṇeśa, Sun, Viṣṇu, Pārvatī and Śiva shall be usually worshipped in their images. But a

brahmin shall always worship the phallic emblem of Śiva.

9. In order to derive the full benefit of worship, the sixteen forms of service shall be observed. The sprinkling of water over the idol shall be performed with flowers. The pouring of water shall be performed with mantras.

10-11. The food offering shall consist of cooked rice of Śāli variety. In the worship conducted in the house, 12 handfuls of rice (= Kudava) shall be used. In the worship in a temple constructed by men, a prastha (a particular measure) of cooked rice shall be used. In a divine temple three Prasthas of cooked rice shall be used. In the worship of self-risen image five prasthas of cooked rice shall be used. If thus used it gives complete benefit. By using twice or thrice this quantity the benefit shall be greater.

12-15. By performing this worship a thousand times, a brahmin shall attain Satyaloka. A vessel made of wood or iron twelve angulas in width, 24 angulas in length and sixteen angulas in height is called Śiva. An eighth part of it is called a Prastha and it is equal to four Kuḍavas. If ten, hundred or thousand prasthas of water, oil, incense etc. are used in temples of human construction, of saintly worship or of self-risen idol, the worship is called Mahāpūjā.

16. The ceremonial bath is conducive to the purity of the soul; the application of scented paste yields virtue. The food offering is conducive to longevity and gratification and the incense yields wealth.

17. The lighting of the lamp is conducive to knowledge and the betel leaves are conducive to enjoyment. Hence in all worships these six items are scrupulously observed.

18. Obeisance to the deity and repeated recitation of mantras accord all cherished desires. They must be observed at the end of the worship by men who seek both worldly enjoyment and salvation.

19. At first all items shall be gone through mentally and then item by item every rite shall be performed. By the worship of deities, the devotee attains the different regions.

20. In the subsidiary worlds also there is an ample scope for enjoyment. O brahmins, I shall narrate the special types of worship to which please listen with faith.

21-22. By the worship of Gaṇeśa the devotee shall attain his wish in this world itself. The days of special worship of Gaṇeśa are Fridays, the fourth day of the bright half of the lunar months of Śrāvaṇa and Bhādrapada, and the Śatabhiṣak star of the month of Dhanus. He shall be worshipped duly on these days. Or the devotee shall worship continuously for hundred or thousand days.

23. As a result of the faith in the deity and in the fire, the worship yields sons or the different wishes to the devotees. It quells all sins and the various hardships.

24. The worship of Śiva and others on their respective days of the week is conducive to the purity of soul. In regard to Kāmya rites, the basis is either the Tithi or the star or the particular combinations of planetary positions.

25. The day of the week is the basis for the worship of Brahman and others. There is no increase or decrease with respect to the days of the week as in regard to the Tithi, star etc. A day is calculated from sunrise to sunrise.

26-28. The worship of the deities on the respective Tithis etc. is conducive to full enjoyment for the devotees. In regard to rites of the manes, the earlier part must be in contact with the night previous. In the worship of deities the latter part must be in conjunction with the day. If the Tithi extends to mid-day, that part of it which falls at sunrise shall be taken for the worship of the deities, so also in regard to the stars. Hence a devotee shall consider all these aspects and proceed with the worship, repeated recitation of the mantras etc.

29-30. The word Pūjā is thus derived: Pūḥ means 'the achievement of the fruits of enjoyment.' By the rite one achieves the fruits. Jāyate means "is born." Good ideas, knowledge etc. also are included in this. The word Pūjā is used in this sense amongst the people as well as in the sacred texts.

31-32. The daily and occasional rites yield their benefits in due course but the fruits of Kāmya rites are instantaneous. The necessary rites are performed everyday. The occasional rites are performed in particular months, fortnights, years or on special occasions. In the Kāmya rites one derives the fruits

after the sin has been duly quelled. Mahāgaṇapati Pūjā shall be performed on the Caturthī day of the dark half of the lunar month.

33. That rite wipes off the sin of the whole fortnight and yields enjoyment for full fortnight. The worship performed on the Caturthī day of the lunar month of Caitra accords benefit for a month.

34-36. The worship performed in the months of Siṁha and Bhādrapada accords enjoyment of worldly pleasures for a year. The worship of the sun shall be performed on Sundays, or Saptamī (seventh) day or in the star Hasta of the month of Śrāvaṇa or on the Saptamī in the bright half of the month of Māgha. The worship of Viṣṇu is conducive to the attainment of all desires and wealth if performed on Wednesdays, Dvādaśī (12th) day or in the star of Śravaṇa in the months of Jyeṣṭha and Bhādrapada. The same worship in the month of Śrāvaṇa yields all desired wishes and good health.

37. Propitiation of Viṣṇu on the Dvādaśī day yields the same benefit as is derived from the gift of the twelve things with ancillary rites.

38. The devotee shall worship twelve brahmins on the Dvādaśī day assigning them the twelve names of Viṣṇu with all the sixteen forms of service. He shall gratify the deity thereby.

39. Similarly twelve brahmins shall he worshipped after assigning them the twelve names of any deity to gratify that deity.

40. A person who seeks prosperity shall worship Pārvatī who bestows all worldly pleasures on Mondays, Navamī (ninth) day, and in the star of Mṛgaśiras in the month of Karkaṭaka.

41-42. The Navamī in the bright half of the month of Āśvayuj accords all desired benefits. The worship of Śiva shall be performed on Sundays, Caturdaśī (fourteenth) day of the dark half of the month of Māgha on the Ārdrā star and on the Mahārdrā day. It accords all cherished desires.

43-45. The worship is conducive to longevity, prevents premature death and accords the achievement of everything. The worship of the different manifestations of Śiva with all

sixteen forms of service and homage on the Mahārdrā day in the month of Jyeṣṭha, on caturdaśī day or on the Ārdrā day in the month of Mārgaśīrṣa is on a par with Śiva's worship and yields worldly enjoyment and salvation. The worship of the first deity of the week days in the month of Kārtika is specially recommended.

46 47. When the month of Kārtika has arrived, the sensible man shall worship all the deities by giving gifts and observing austerities, homas, Japas, restraints and the sixteen forms of service. The idol shall be worshipped with mantras. Brahmins shall be fed. The devotee shall be freed of desires and distresses.

48. The worship of deities in the month of Kārtika yields all worldly pleasures, dispels all ailments and removes the adverse effects of spirits and evil planets.

49. The worship of the sun on Sundays in the month of Kārtika together with the gifts of gingelly seeds and cotton alleviates leprosy etc.

50. By making gifts of Harītakī (one of the myrobalans), chillies, cloth, milk etc. and by installing Brahman, the alleviation of consumption is brought about.

51-53. By making gifts of lamps and mustard seeds epileptic fits are alleviated. The worship of Śiva on Mondays in the month of Kārtika suppresses excessive poverty and increases prosperity. The worship of Skanda on Tuesdays in the month of Kārtika, and making gifts of houses, fields, domestic articles and utensils, lamps, bells etc. the devotee gains eloquence without delay.

54. The worship of Viṣṇu on Wednesdays in the month of Kārtika together with the gift of cooked rice with curds yields good progeny.

55. The worship of Brahman on Thursdays in the month of Kārtika and the gift of honey, gold and ghee affords the increase of worldly pleasures.

56. The worship of the elephant-faced Gaṇeśa[80] together with the gifts of scented flowers affords the enjoyment of worldly pleasures.

80. Gajakomeda is the elephant-shaped God Gaṇeśa, the son of Śiva and Pārvatī. There is a variety of legends accounting for his elephant head. See J. Dowson : Hindu Mythology P. 207.

57-59. Even a barren woman gets a good son making gifts of gold, silver etc. The worship of the guardians of the quarters, the elephants of the quarters, the serpents, the guardians of dams, the three-eyed[81] Rudra and Viṣṇu, the remover of sins, bestows perfect knowledge. The worship of Brahman, Dhanvantari[82] and of the twin deities—Aśvins[83] alleviates ailments, prevents foul death and suppresses all sickness instantaneously.

60-62. Gifts of salt, iron, oil, pulses, Trikaṭuka, fruits, scents, drinking water c., liquids in prastha measures and solids in pala weights enable the devotee to attain heaven. The worship of Śiva and others early in the morning in the month of Dhanus enables the devotees to achieve everything gradually. The offering of eatables shall preferably be ghee-soaked rice of the Śālī variety and well-cooked.

63. The offering of various kinds of cooked rice is specially recommended in the month of Dhanus. The person who gives cooked food in the month of Mārgaśīrṣa shall attain all desired benefits.

64-65. The giver of cooked food in the month of Mārgaśīrṣa shall attain destruction of sins, achievement of the desired objects, good health, virtue, good comprehension of the Vedic passages, good practices, great enjoyment here and hereafter, the permanent unification with the Godhead and the realisation of the perfect knowledge of the Vedānta.

81. One of the eleven names of Rudras (MP. 5. 29-30) which has been variously interpreted. It represents the various triads on which the entire cosmos is based. It is both the deity of the three eyes or the conscious principles of Jagrat, Svapna and Suṣupti or Sūrya, Candra and Agni and also the son of three Mothers, Ambā, Ambikā. and Ambālikā These three sisters represent the three fires of the cosmic yajña or the three Mothers who create the three great principles of mind, life and matter. MP. A Study PP. 66-67.

82. Dhanvantari, said to be the physician of the Gods was produced at the churning of the ocean with a cup of Amṛta in his hands. He is the supposed author of the Āyurveda, the Indian medical science.

83. Aśvins, two Vedic deities, are represented as the physicians who ride in a golden car drawn by horses. Professor Goldstucker (cp Muir's Texts, Vol. V) thinks that the Aśvins represented two distinct elements, the cosmical and the human blended into one. The human element is represented by those legends which refer to the wonderful cures effected by them. The cosmic element relates to their luminous nature. It is more likely that there were some horsemen or warriors of great renown who inspired their contemporaries with awe by their wonderful deeds and more especially by their medical skill.

66. A person who desires enjoyment of worldly pleasures shall worship the deities early in the morning throughout the month of Mārgaśīrṣa or at least for three days. No one shall be without sacred rites in the month of Dhanus.

67-70. Rites in Dhanurmāsa (month of Dhanus) prescribed for the morning can be performed upto the Sangava time (3 muhūrtas from sunrise). A brahmin shall observe fast in the month of Dhanus and restrain all his senses. Till midday he shall repeat the Gāyatrī mantra. Till the time of going to bed, he shall repeat the mantras such as the five-syllabled one etc. After acquiring perfect knowledge he shall attain salvation after death. Other men and women shall repeat the five-syllabled mantra alone throughout and take three baths every day. They will attain perfect knowledge. They shall secure the annihilation of the great sins by repeating their favourite mantras.

71-75. The great offering of eatables shall be made to Śiva especially in the month of Dhanus. The constituent parts of the great offering are as follows:—

Rice of the Śālī variety a Bhāra by weight; pepper measuring a prastha; countable articles twelve in number; honey and ghee a kuḍava each; a droṇa measure of green gram; twelve varieties of side dishes; cake fried in ghee, sweets made of Śālika rice; curd and milk twelve prasthas each; twelve coconuts; twelve betel nuts, thirtysix clove leaves; camphor powder; five saugandika[84] flowers; betal leaves.

76. This great offering of eatables made to the deities shall be distributed among devotees in the order of their castes.

77. A devotee who makes the offering of cooked rice becomes the Lord of a kingdom in the world. But by making gift of great offering of eatables, a man attains heaven.

78. O excellent brahmins, by offering this a thousand times the devotee attains Satyaloka and lives the full span of life therein.

84. A collection of five kinds of aromatic vegetable substances, viz. cloves, nutmeg, camphor, aloe wood and kakkola.

79. By offering this twenty-thousand times, he attains still higher world and is not born again.

80-81. Twenty-six thousand great offerings constitute life-time offering. Making gift of this is called great accomplishment. A devotee who makes this is not born again.

82-83. In the month of Kārttika, on an auspicious day, life-time offering shall be made. It shall be done at the time of the transit of the sun, on birthdays (based on star), on full-moon days, annual birthdays etc. In other months when the natal star comes in conjunction with the planets, this can be performed.

84. Even if the conjunction is only partial the offering shall be made. One gets the benefit of dedicating oneself by that.

85. Śiva is delighted by the dedication of selves and bestows the salvation of complete identity. This life-time offering shall be made only to Śiva.

86. Śiva exemplifies birth in as much as He has the form of both Yoni (vaginal passage) and Liṅga (Penis). Hence in order to ward off births the Janmapūjā is of Śiva alone.

87. The entire universe consisting of the movable and the immovable is of the nature of Bindu (dot) and Nāda (sound). Bindu is Śakti (Power) and Śiva is Nāda. Hence the universe is pervaded by Śiva and Śakti.

88. Bindu[85] is the support of Nāda.[86] The universe has the support of Bindu. Both Bindu and Nāda together support the entire universe.

89. The unification of the Bindu and the Nāda is called Sakalīkaraṇa and the universe takes its birth as a result of this Sakalīkaraṇa.

90. The Phallic emblem is the fusion of Bindu and Nāda and is the cause of the universe. Bindu is the goddess and Śiva is the Nāda and the fusion of the two is the phallic emblem of Śiva.

91. Hence to ward off future births, the devotee shall

85. Bindu is a dot over a letter representing the anusvāra. It is supposed to be connected with Śiva and is of great mystical importance.

86. Nāda is a nasal sound represented by a semicircle and used as an abbreviation in mystical words.

worship the phallic emblem of Śiva. Goddess of the form of Bindu is the mother and Śiva of the form of Nāda is the father.

92. Great bliss is the result of the worship of the parents. The devotee shall worship the phallic emblem for the acquisition of the Great Bliss.

93. That goddess is the mother of the universe and that Śiva is the father of the universe. Sympathy towards the son who renders service naturally increases in the minds of the parents.

94-95. O foremost among sages, ordinary parents bestow hidden treasures to the son who renders special service. Hence a devotee shall worship the phallic emblem in the manner of mother and father for the acquisition of the hidden great bliss. Bharga is Puruṣa (Cosmic man or Being) and Bhargā is Prakṛti (Cosmic Nature).

96. Puruṣa is of hidden latent conception and Prakṛti is of manifest inner conception.

97. Since it is the father who conceives first, the Puruṣa has the primordial conception. The unification of Puruṣa and Prakṛti is the first birth.

98. Its manifestation in the Prakṛti is called the second birth. The creature, dead even as it is born, takes up its birth from the Puruṣa.

99. Certainly the birth is induced by the Māyā as an extraneous source. The word Jīva (the individual soul) means that which gets decayed even from the time of birth.

100. Another meaning of the word Jīva is that which is born enmeshed and entwined. Hence the devotee shall worship the primordial phallic image for unravelling the knots and nooses of the birth.

101-102. The world bhaga means the primordial nature because it increases and flourishes. The Śabdamātrā etc. (the cosmic sound principle i.e. all objects of enjoyment) evolved out of Prakṛti, being enjoyed by the sense organs; the word Bhoga comes to mean that which gives Bhaga. The principal Bhaga is of course the Prakṛti and Bhagavān is Lord Śiva Himself.

103. The lord alone is the bestower of enjoyment

(Bhoga) and not anyone else. The Lord who is the master of Bhaga is called Bharga by wise men.

104-105. The phallus is united with vagina and vagina is united with phallus. For the sake of perpetual enjoyment here and hereafter the devotee shall worship the phallic emblem which is lord Śiva Himself. He is the sun giving birth and sustenance to the worlds. His symbol is justified in the coming into existence of things.

106-107. Persons should worship Śiva, the cause of birth, in his phallic form. That which makes the Puruṣa known, is called Liṅga, the symbol. The unification and fusion of the symbols of Śiva and Śakti is thus called Liṅga.

108. The lord delighted at the worship of His symbol wards off the function of the symbol. That function being birth etc, birth etc. cease.

109. Hence the devotee shall worship the phallic emblem with the sixteen forms of service and homage to acquire the benefit from Prakṛti and Puruṣa through means inherent or extraneous.

110. The worship thus performed on Sundays wards off births. The devotee shall worship the great phallic emblem on Sundays with the syllable Om.

111-112. The ceremonial ablution of the phallic emblem with Pañcagavya on Sundays is specially recommended. Pañcagavya is the compound of cow's urine, dung, milk, curd and ghee. Milk, curd and ghee can severally be used with honey and molasses. The offering of rice cooked in cow's milk must be made with the syllable Om.

113-114. The syllable Om (a+u+m) is Dhvani Liṅga The svayambhū liṅga is Nāda Liṅga; the Yantra (diagrammatic contrivance) is Binduliṅga. "M" syllable is the installed (Pratiṣṭhita) liṅga. "U' syllable is mobile (Cara) Liṅga and the "A" syllable is a Liṅga of huge form (Guruvigraha). A person who worships the liṅgas perpetually becomes liberated soul undoubtedly.

115-116. A devout worship of Śiva liberates man from the bondage of births. A fourth benefit is achieved by wearing Rudrākṣa beads sacred to Śiva and a moiety is achieved by smearing the holy ashes over the forehead. Three-fourths can be achieved by the recital of mantras and a man be-

comes full-fledged devotee by means of worship. A man who worships both the phallic emblem of Śiva and the devotees of Śiva attains salvation.

117. O brahmins, stable devotion can be found firmly established and flourishing only in that person who reads this chapter or listens to it attentively.

CHAPTER SEVENTEEN

(The glorification of the syllable Om and the five-syllabled mantra)

The sages said:—

1. O lord, tell us the greatness of the syllable Om and that of the six liṅgas, O great sage. Also please tell us the worship of the devotees of Śiva in order.

Sūta said:—

2. All of you, sages, have now requested for a good thing. Only Śiva can explain this properly. No one else.

3. Still I shall explain the same with Śiva's grace. May Śiva increasingly guard us, you and every one else.

4. The syllable Om means an excellent boat to cross the ocean of worldly existence. [Pra=of the Prakṛti i.e. the world evolved out of it. Navam—Nāvāṁ Varam—an excellent boat]

5. Or Praṇava may mean: "there is no world for you" or it may mean "That which leads to salvation".

6-8. Or it may mean "that which leads to new knowledge." After annihilating all actions it gives the persons who repeat the mantra or worship, a fresh knowledge of the pure soul. This Praṇava is two-fold (1) the subtle (2) the gross.

9. The subtle one is of a single syllable where the constituent five syllables are not differentiated clearly. The gross one is of five syllables where all the constituent syllables are manifest.

10. The subtle one is for the liberated living soul (jīvanmukta). The need for the contemplation of the

meaning through the mantra is only upto the destruction of the physical body.

11. When the body is destroyed he completely merges in Śiva undoubtedly. The mere repeater of the mantra attains the yogic communion with Śiva certainly.

12. A person who repeats the mantra thirty-six crores of times certainly attains the yogic communion. The subtle Praṇava is again two-fold—the short, and the long.

13-15. The long one is present in the heart of the Yogins alone—separately in the form of "A" syllable, "U" syllable, "M" syllable, Bindu and Nāda. It is endowed with all the digits of the time sound. Śiva, Śakti and their union are indicated by "M" syllable ramified into three and this is called the short subtle Praṇava. The short Praṇava shall be recited and repeated by those who desire their all sins annihilated.

16-18. The five elements ether, air, fire, water and earth and their five subtle causes sound, touch, form, taste, and smell together activised in relation to achievement of desires are called Pravṛttas. The short subtle Praṇava is for those who desire the continuation of mundane existence and the long one is for those who are averse to the same.[87] The Praṇava is to be used in the beginning of the Vyāhṛtis,[88] mantras, in the beginning of the Vedas, and during the prayer at dawn and at dusk along with Bindu and Nāda. If the devotee repeats it nine crores of times he becomes pure.

19. A further repetition for nine crores of times enables him to win over the Earth element. A further repetition for nine crores of times enables him to win over the water element.

20. Similarly for each repetition of nine crores of times he is able to win over the elements of fire, wind and the ether.

21. The attributes of "smell" etc. are to be similarly

87. The words Pravṛtta and Nivṛtta designate respectively the persons who desire continuation of mundane existence and those who are averse to the same.

88. Vyāhṛtis are the mystical utterances, seven in number, viz.

भूः, भुवः, स्वः, महः, जनः, तपः, सत्यम् ।

Each of the vyāhṛtis are preceded by the Om.

won over by successive repetitions of nine crores of times. The egotism is to be won over by another repetition of nine crores of times.

22. By repeating it daily for a thousand times the devotee becomes perpetually pure. O brahmins, thereafter the repetition of the mantra is conducive to the achievement of desires.

23. A devotee who thus completes one hundered and eight crores of Japas of Praṇava (Om) and is thus fully enlightened shall master Śuddhayoga.

24-25. A person who has thus mastered Śuddhayoga becomes certainly a liberated living soul. A Mahāyogin who performs Japas and meditations perpetually of Śiva in the form of Praṇava and maintains mystic trance, certainly becomes Śiva Himself. He must perform Japas after duly performing the Aṅganyāsa (ritualistic placing of the finger over the different parts of the body as prescribed) and invoke the sages concerned, the deities presiding over and the name of the metre in which the verse is composed.

26. The devotee who practises the Japa of Praṇava (Om) with due ritualistic placings of fingers on the parts of his body becomes a sage. He shall attain all the benefits of the ritualistic Nyāsa such as the blessings of ten mothers and the (attainment of) six pathways.

27-30. As for those who are devoted to activities and those who both refrain from and indulge in activities, the gross Praṇava is recommended. Śivayogins are of three types being devoted to rites, austerities and Japas. The Kriyāyogin is the one who engages himself in sacred rites and worship spending money, using limbs of the body and uttering words Namaḥ (obeisance) etc. Tapoyogin is the one who desists from injuring others, restains all external sense organs, takes limited quantities of food and performs worships. Japayogin is the one who is quiet, performs Japa always, is free from all sorts of desires and maintains all these observances mentioned before.

31. A pure man shall obtain liberation only step by step, beginning with Sālokya as a result of being purified by the worship of Śivayogins with sixteen services and homage.

32. O brahmins, I shall now explain Japayoga, please

listen. Even the person practising austerities shall perform Japas to purify himself.

33. O brahmins, the five-syllabled mantra of Śiva is the gross Praṇava. The name Śiva is used in the dative case with Namaḥ prefixed. (Namaḥ Śivāya-Homage to Śiva) It implies the five principles.

34. The Japa of the five-syllabled mantra shall always be performed along with Praṇava. A man can achieve everything by means of the Japa of the five-syllabled mantra.

35. O brahmins, the devotee shall take instruction from his preceptor, sit comfortably on the ground cleaned well, and start the Japa. The practice shall start on the Caturdaśī day of the bright half and concluded on the Caturdaśī day of the dark half.

36-37. The months of Māgha and Bhādrapada are the most auspicious of all occasions. During the days of Japa he shall take only a single meal during the day in limited quantities. He shall abstain from useless talk and curb all his sense organs. He shall uninterruptedly render service to his parents and the king, or any master whom he serves. By performing the Japa a thousand times, he shall be free from indebtedness, otherwise not.

38-42. The five-syllabled mantra shall be repeated five hundred thousand times, all the time remembering the various aspects of Lord Śiva who is seated in the lotus pose. He is the bestower of all auspiciousness. He has the crescent moon for his coronet. He has given shelter to Gaṅgā in His matted hair. With Śakti seated on His left thigh, He shines with His great concourse of attendants around Him. He bears the moon (on his forehead). He shows the gestures of bestowing boons and offering freedom from fear. He is the cause of perpetual blessing. He is Sadāśiva. He shall be mentally worshipped at first or as stationed in the heart or in the solar zone. While performing the Japa of the five-syllabled mantra he shall sit facing the east. All his actions shall be pure. In the morning of the Caturdaśī day of the dark half, after finishing the daily rites he shall sit in a clean beautiful place. He shall control his mind and senses. He shall repeat the five-syllabled mantra twelve thousand times in this way.

43-44. For the sake of the worship he shall invite five great devotees of Śiva along with their wives. One of those shall be an excellent preceptor who shall be assigned the Sāmba form, another will represent Īśāna, the third will represent the Aghora aspect of Śiva, the fourth will represent the Vāma aspect of Śiva and the fifth will represent "Sadyojāta" aspect of Śiva.

45-47. All the articles for the worship shall be ready and the worship shall start. When it is performed duly, the sacrifice shall follow. All the rites from the beginning to the end shall be performed according to the rules laid down in the scriptural code which the devotee follows. The ghee used shall be the one prepared from the milk of a tawny cow. He shall make ten, hundred or a thousand offerings or he shall bid the devotees of Śiva make the offerings. In that case the offerings are one hundred and eight in number.

48-49. At the end of the sacrifice monetary gifts shall be given: the preceptor shall be given two cows (or a cow and a bull) as extra. The five devotees shall be duly worshipped; the householder shall take bath with the water wherewith the feet of the devotees shall be washed. He shall thereby reap the benefit of taking bath in 36 crores of holy rivers and tanks.

50-52. He shall make gifts of cooked rice and ten ancillary constituents with great piety. The preceptor's wife must be considered as the great goddess (Parā.) The wives of the other devotees Īśāna and the rest shall be duly worshipped and honoured. They shall be presented with the beads sacred to Śiva, garments, and sumptuously fed with milk pudding, pulse, pies, sweet pies etc. after the oblations are duly given. The Japa is then concluded with due prayers to the lord of gods.

53. After the performance of Puraścaraṇa (repetition of the mantra followed by sacrifice), the householder becomes endowed with the efficacy of the mantra. If he completes another five hundred thousand Japas, all the sins will be wiped off.

54. For every set of five hundred thousand Japas the householder shall be blessed with the riches and pros-

perity of the different Lokas beginning with Atala and ending with Satyaloka in order.

55. If the householder dies in the middle, he shall be reborn in the world after due enjoyment of pleasures in the other worlds. He shall then continue the Japa and derive the benefit of being near to Brahman.

56. After a repetition of five hundred thousand further Japas he derives the benefit of assimilation to Brahman. If ten million Japas are completed in all he shall become identical with Brahman.

57. Thus attaining the absorption into Kāryabrahman (the action Brahman) he gains all such enjoyments as can be wished for till the time of final dissolution.

58. In the Next Kalpa he will be born as Brahmā's son. Becoming illuminated with the penance he shall be ultimately liberated.

59. Fourteen worlds beginning with Pātāla and ending with Satya are evolved out of the five elements, such as the Earth etc. These are called Brahmā's worlds.

60-61. There are fourteen Viṣṇu worlds beyond Satya world and ending with Kṣamā. In the Kśamā world the action-Viṣṇu is stationed in the excellent city of Vaikuṇṭha in the company of action-Lakṣmī protecting the great recipients of enjoyment. Beyond that and ending with Śuciloka there are twenty-eight worlds.

62. In the pure world of Kailāsa, Rudra, the annihilator of the living beings, is stationed. Beyond that are the fifty-six worlds ending with Ahiṁsā region.

63. The action-lord who has screened everything is stationed in the city of Jñānakailāsa in the Ahiṁsā region.

64-67. At the end of the same is the wheel of Time and beyond the ken of Time there is the space called Kālātīta. There Kāla (God of death and Time) backed by Śiva and in the name of Cakreśvara, unites every one with Time. In his activity he occupies Dharma in the form of a buffalo whose four legs are untruth, untidiness, violence and ruthlessness. He can assume any form he wishes. He assumes the form of a great buffalo, is rich in Atheism, has evil association and utters sounds other than those of the Vedas. He has an active association with Anger. He is

black in colour. He is called great lord (Maheśvara) to that extent. The ability to vanish is up to that extent.

68. Beneath that is the Karmabhoga enjoyment as a result of activity. Beyond that point is Jñānabhoga (enjoyment due to knowledge). Beneath that point is Karmamāyā and beyond that point is Jñānamāyā.

69. Explanation of Karmamāyā—Mā means Lakṣmī i.e. Karmabhoga. Attainment of the same is Māyā. The word Mā is then interpreted as Jñānabhoga. Attainment of the same is Māyā.

70. Beyond that point is Nityabhoga (perpetual enjoyment). Beneath that point is Naśvarabhoga (evanescent enjoyment). Beneath that is evanescence and beyond that there is freedom.

71. The bondage of nooses is only beneath that point. There is no bondage beyond that. Those who perform actions with desire alone, hover beneath that point.

72. The enjoyment of rites performed with no desire is said to be beyond that point. Those who are devoted to the worship of womb, hover beneath that.

73. The worshippers of the phallic emblem who are unaffected by desire can go beyond that. Worshippers of deities other than Śiva, hover beneath that.

74. Those who are devoted to Śiva alone can go beyond that. Crores of Jīvas live beneath that point. There is a great fort-wall as it were above the same.

75. Persons bound by worldly existence remain beneath that point and those who are liberated go beyond that. Those who worship the natural substances hover beneath that.

76. Those who worship the entity of Puruṣa go beyond that point. Śaktiliṅga is beneath that point but Śivaliṅga is beyond.

77. The unmanifest liṅga is beneath that point but the manifest one is beyond. The conceived liṅga is beneath and the unconceived one is beyond.

78. The external liṅga is beneath that point and the internal one is beyond. The Śaktilokas numbering hundred and twelve are beneath that point.

79. The Bindurūpa is beneath that point and Nādarūpa

is beyond. The Karmaloka is beneath that point and Jñānaloka is beyond that.

80-81. Obeisance which is beyond that point quells pride and egotism. The word Jan means evanescence, Na is a negative particle. The word Jñāna, therefore, means that which wards off evanescence. Those who worship elements hover beneath that point.

82-83. And those who worship spiritual things go beyond that point. The Vedibhāga (the portion of the Altar) in that great world of Ātmaliṅga is only up to that point. The eight fixation of Prakṛti etc. is also at the extremity of the Vedi. Such is the customary and the scriptural procedure.

84. Those who are endowed with the virtue of truthfulness etc. and those who are devoted to the worship of Śiva cross Kālacakra who is seated on Adharmamahiṣa (The buffalo of evils).

85. Beyond that stands, ahead of Śivaloka, the bull of Virtue in the form of celibacy. It has the legs of Truthfulness etc.

86. The bull of Dharma has forbearance for its horns, restraint for its ears, faith for its eyes, sighs for its intellect and mind. It is embellished by the sound of Vedic chants.

87. The bulls of sacred rites etc. are to be understood as stationed in the causes. Kālātīta (i.e Maheśvara) presides over the bull of sacred rites.

88. The span of life of Brahmā, Viṣṇu and Maheśa is a day. Beyond that, there is neither day nor night, neither birth nor death.

89-90. The worlds ending with Kāraṇasatya, of the Kāraṇabrahmā (Brahmā the cause) evolved out of the subtle elements, Smell etc. are stationed beyond it. In all these fourteen worlds, the subtle smell etc. give the due form. The fourteen worlds of Kāraṇaviṣṇu are stationed there.

91. The lokas of Kāraṇarudra are twenty-eight in number. The lokas of Kāraṇa-īśa numbering fifty-six are beyond that.

92-93. The Brahmacaryaloka accepted by Śiva is beyond that. There in the Jñānakailāsa that has five coverings, the primary phallic fiom of Śiva is stationed in the company

of primary energy of Śiva. It has five zones and five Brahmakalās.

94. This is called the abode of Śiva, Śivālaya, the supreme Ātman. There alone stays Parameśvara in the company of Parāśakti.

95. He is skilled in the performance of the five functions of creation, maintenance evanescence and blessing. His body is Existence, Knowledge and Bliss.

96. He is always in meditation. He is ever bent on blessing. He is seated in the pose of trance. He shines resting in his own self

97-98. His vision is possible gradually through sacred rites, meditation etc. By performing the daily rites and worships, the mind is diverted towards the sacred rites of Śiva the performance whereof gives the sight of Śiva. Those who come within His vision are certainly liberated.

99. The liberation is in the form of realising the nature of Ātman. It is a relaxation and resting in one's own soul. It is based on sacred rites, penance, Japa, knowledge, meditation and virtue.

100-101. Relaxation is assured at the vision of Śiva. Śiva, the merciful, removes ignorance even as the sun removes all impurities and darkness by means of its rays. When ignorance is dispelled, the knowledge of Śiva begins to function.

102. On acquiring the knowledge of Śiva a person achieves relaxation. He becomes gratified at the acquisition of relaxation.

103-104. Again by means of ten million Japas he acquires Brahmā's region. A further ten million Japas enable him to achieve Viṣṇu's region. By a further ten million japas he attains Rudra's region and by a further ten million japas Īśvara's region is attained.

105. Again by a similar japa performed with concentration he attains Kālacakra, the first in the Śivaloka.

106-107. The Kālacakra consists of five wheels, one being over the other. Sight and delusion (Dṛṣṭi and Moha) constitute the Brahmacakra; Enjoyment and delusion (Bhoga and Moha) constitute the Viṣṇu Chakra. Anger and delusion (Kopa and Moha) constitute the Raudra Cakra, Re-

volution (Bhramaṇa) is Īśvaracakra Knowledge and illusion (Jñāna and Moha) constitute the Śivacakra. Thus scholars have explained the five cakras.

108. Then by ten crores of Japas he achieves the region of Kāraṇa Brahman. Again by ten crores he attains the prosperity of that region.

109-110. Thus, gradually, attaining the region of Viṣṇu and those of other Gods as well as the prosperities of those regions, completing assiduously the repetitions to the tune of hundred and five crores of times, he attains Śivaloka outside the fifth sheath.

111. There is a Silver platform there, an excellent river bed, and a bull in the form of penance.

112. The fifth sheath is the excellent station of Sadyo-Jāta (a form of Śiva). The fourth is the station of Vāma-deva.

113. The third is the abode of Aghora. The second is the abode of Sāmba Puruṣa.

114. The first is the abode of Īśāna. The fifth is the place of Dhyāna Dharma (virtue of meditation).

115. The abode of Balinātha is the bestower of the full Amṛta (deathlessness, nectar). Thereafter is the fourth Maṇḍapa with the idol of Candraśekhara (a form of Śiva).

116. The abode of Somaskanda is the third maṇḍapa. The faithfuls say that the second Maṇḍapa is the Nṛtya-Maṇḍapa.

117. The first Maṇḍapa is the abode of Mūlamāyā (primary delusion) and is very auspicious and stationed there itself. Beyond that is the sanctum sanctorum, the auspicious place of the phallic form of Śiva.

118. No one can realise the flourishing power of Śiva stationed at the back of Nandi. Nandīśvara sits outside and repeats the five-syllabled mantra.

119. This knowledge has come down from the preceptors. I got it from Nandīśa. Beyond this, it must be inferred from it and it is actually experienced only by Śiva.

120. The full grandeur and greatness of Śivaloka can be known by any one only out of the grace of Śiva and not otherwise, so say the faithfuls.

121. It is thus that Brahmins of controlled sense-organs

become liberated gradually. I shall tell you the process in some other cases. Please listen attentively.

122-123. Brahmin women must take instruction from a preceptor and perform the Japa with Namaḥ at the end. They shall repeat the five-syllabled mantra five hundred thousand times for their longevity. That is the rule. Again they must repeat it five hundred thousand times to wipe off womanhood. Becoming a man first, the liberation will be acquired gradually.

124. A Kṣatriya must repeat the mantra five hundred thousand times to remove Kṣatratva. A further repetition of five hundred thousand times enables him to become a brahmin.

125. After the mantrasiddhi he shall gradually become liberated. A Vaiśya dispels the Vaiśyatva by five hundred thousand japas.

126. Then he becomes a mantra-Kṣatriya by repeating it five hundred thousand times. He then dispels the Kṣatratva by five hundred thousand japas.

127-129. He then becomes a mantrabrahmin by repeating the mantra five hundred thousand times. A Śūdra, repeating the mantra with Namaḥ at the end, for two million five hundred thousand times becomes a mantra-bral..nin and so pure enough for liberation. If one is sick, whether man or woman, of brahmin caste or otherwise, one must repeat it always with Namaḥ in the beginning or at the end. As for the women, the preceptor shall instruct them in proper order.

130. At the end of every five hundred thousand Japas, the aspirant shall perform Mahābhiṣeka and Naivedya. He shall worship devotees of Śiva for gratifying Śiva.

131. Śiva becomes delighted at the worship of the devotee. There is no difference between Śiva and the devotee of Śiva. He is Śiva Himself.

132. The mantra is of the nature of Śiva. By holding the mantra the physical body of the devotee becomes identified with Śiva.

133-134. Devotees of Śiva know all the rites, nay all the Vedic rites. The more an aspirant repeats the mantra of Śiva, the greater is the presence of Śiva in his body. For

the woman devotee of Śiva, the symbol of the goddess shall be the form for concentration.

135. The presence of the goddess continues to be felt as long as the mantra continues to be repeated. An intelligent man who continues to worship Śiva becomes worthy of the name and form.

136. Even when the aspirant has become Śiva he shall worship the Parā. He shall worship Śakti, the embodied and the phallic form of Śiva after faultlessly making images of the same.

137-142. He shall consider the phallic form as Śiva and himself as Śakti or he shall consider Śaktiliṅga as the goddess and himself as Śiva or he shall consider Śivaliṅga in the form of Nāda and Śakti in the form of Bindu and give the primary or secondary character to either or consider both united together. Whatever be the form of Upāsti, he shall worship both Śiva and Śakti. He becomes Śiva in virtue of his basic realisation. With the sixteen forms of service and homage, he shall worship devotees of Śiva who are verily the mantra of Śiva personified or identical with Śiva. He will thereby achieve whatever he desires. Śiva being highly pleased with him yields to his gratification. Without being undeceptive in regard to money, body, mantra or the conception he shall gratify five, ten or hundred couples of Śiva's devotees by feeding them and rendering them other services, in the company of his wife.

143-146. He will assume the form of Śiva and Śakti and will not be born again. Just below the umbilicus is the part of Brahmā, till the armpit is the part of Viṣṇu and the face is the phallus in the body of a devotee of Śiva. If any one dies, the householder shall worship the primordial father Śiva, the primordial mother Śivā and the devotees of Śiva. Thereby, whether the dead body is properly cremated or not, the dead man shall go to the world of the manes and gradually attain salvation. A person endowed with Tapas is far better than ten persons endowed with rites.

147-153. A person endowed with Japa is superior to a hundred persons endowed with Tapas. A person endowed with the knowledge of Śiva is superior to a thousand persons endowed with Japas. A person endowed with meditation is

superior to a hundred thousand persons who have the knowledge of Śiva. A person endowed with the power of trance is superior to a crore of meditating persons. Since the latter are superior to the former they shall be selected for worship. Even sensible persons cannot fully comprehend the excellence of benefit. An ordinary man cannot understand the greatness of the devotee of Śiva. The worship of the devotee of Śiva is on a par with the worship of Śiva and Śakti. He who worships any of these piously becomes Śiva and attains Śiva. He who reads this significant chapter, that agrees with the Vedic injunctions, becomes a brahmin endowed with the knowledge of Śiva and rejoices in the company of Śiva. O scholarly lords of sages, a person who knows special things must narrate them to the devotees of Śiva. By Śiva's grace he will be blessed.

CHAPTER EIGHTEEN

(The nature of bondage and liberation and the Glorification of the phallic emblem of Śiva)

The sages said :—

1. O foremost among those who know everything, please explain the nature of bondage and liberation.

Sūta said :—

I shall explain bondage, liberation and the means of liberation. Please listen attentively.

2. A Jīva is said to be in bondage if he is tied up by the noose of eightfold primary essences, Prakṛti etc. When freed from them he is called liberated.

3. Perfect control and subjugation of Prakṛti and its offshoots is Salvation. A Jīva in bondage when freed from it is called a liberated soul.

4. The set of eight that binds is :—Prakṛti, Buddhi (cosmic intellect), Ahaṁkāra (cosmic ego) of the nature of attributes, and the five Tanmātrās (cosmic principles of Ether etc.)

5. The body is evolved out of these eight. The body carries on activities. The activities generate the body. Thus birth and activities continue in a series.

6-7. The body is of three types: the gross, the subtle and the causal. The gross body is responsible for all activities; the subtle body yields the enjoyment of pleasures through the senses. The causal body is for the sake of experiencing the good and bad results of the activities of the Jīva. The Jīva experiences happiness as a result of virtue and misery as a result of sin.

8. The Jīva bound by the rope of activities revolves round and round for ever like a wheel by means of the three types of body and their activities.

9. The creator of the wheel must be worshipped for the cessation of the revolution of the wheel. The Prakṛti etc. constitute the great wheel and Śiva is beyond the Prakṛti.

10-11. The creator of the wheel is the Lord Śiva. He is beyond the Prakṛti. Just as a boy drinks or spits out water as he pleases so also Śiva keeps Prakṛti etc. just as he pleases. He is called Śiva because he has brought it under his control. (Vaśīkṛta). Śiva alone is omniscient, perfect and free from desire.

12. The mental prowess of Maheśvara which Vedas alone can comprehend consists of omniscience, satiety, beginningless understanding, independence, never failing and and infinite power.

13. Hence Prakṛti etc. come under control due to Śiva's grace. One shall worship Śiva alone for the acquisition of Śiva's grace.

14. If one were to ask "How can there be a self-less worship of a perfect being?" the answer is "An activity done with dedication to Śiva shall cause pleasure to him".

15. Keeping Śiva in view the devotee shall worship the phallic or the embodied image of Śiva, or his devotee. He shall worship his devotee by means of the body, mind, speech and money spent.

16. Śiva, the great lord, who is beyond Prakṛti is delighted at the worship and specially blesses the worshipper.

17-19. The Karma etc. come under control gradually due to Śiva's grace. Beginning with Karma and ending

with Prakṛti when everything comes under control, the Jīva is called liberated and he shines as a self-realised person. By the grace of Śiva, when this body which is resultant from activities (Karmadeha) comes under control, the devotee attains residence in Śivaloka. This is called Sālokya form of liberation. When the subtle elements come under control, the devotee attains nearness to Śiva.

20. Then he attains similarity with Śiva by means of weapons and activities. This is called Sārūpya. When the devotee acquires the great favour, the cosmic intellect too comes under control.

21. The cosmic intellect is only an effect of the Prakṛti. The control of Intellect is called Sārṣṭī—a form of liberation wherein the devotee has the same rank and power as Śiva. Then due to a further great favour of Śiva, the Prakṛti comes under control.

22-23. The mental prowess of Śiva becomes his without any difficulty. On acquiring the omniscience and prosperity of Śiva, the devotee becomes resplendent in his soul. This is called Sāyujya (complete identity) by persons well-versed in the Vedas and Āgamas (Traditional Sacred Texts). It is in this order that one gets salvation by the worship of the phallic image of Śiva.

24. Hence the devotee shall worship Śiva by performing sacred rites etc. for the acquisition of Śiva's favour. Śiva's sacred rites, Śiva's penance, and the Japas of Śiva mantras always.

25. Knowledge of Śiva and meditation on Him shall be practised more and more. The time till retirement to bed, the time till death shall be spent in contemplating over Śiva.

26-27. He shall adore Śiva by means of the "Sadyo" mantras and flowers. He will attain welfare.

The sages said:—

O excellent one of good rites, please explain the rules governing worship of Śiva in the phallic and other forms.

Sūta said:—

I shall explain, O brahmins, the procedure of the wor-

ship of the phallic form, please listen. The first phallic form is the Praṇava that confers all desires.

28. It is called Sūkṣma Praṇava (the subtle one) if it is Niṣkala. The Sthūla (gross one) is Sakala and it consists of five constituent syllables.

29. The worship of these two is called a penance. Both of them accord salvation. There are many phallic emblems of Pauruṣa Prakṛti.

30. Śiva alone can explain them in detail. No one else. Such as are evolved of Earthly material are known to me which I shall explain to you all.

31. These are of five types: (1) Svayambhū, (2) Bindu, (3) Pratiṣṭhita, (4) Cara, (5) Guru Liṅga.

32-33. When he is gladdened by the austerities of devas and sages, Śiva in the form of Nāda assumes the form of a seed under the ground and suddenly piercing the ground above like a germinating sprout manifests Himself outside and makes His presence felt. Since this emblem is self-raised it is called Svayambhū.

34-35. By worshipping it the devotee gains increasing knowledge automatically. In a gold or silver plate or on the ground or an altar, the devotee draws the picture of the phallic emblem, the pure Praṇava mantra and shall invoke it with the rites of Pratiṣṭhā and Āvāhana.

36. The Bindu and Nāda forms, the stationary or mobile ones are conceptual but belong to Śiva, undoubtedly.

37-38. Wherever Śiva is sincerely believed to be present, the lord bestows on the devotee the benefit through that alone. The devotee can invoke the lord in a natural immobile thing—a rock or a stump—or an engraved picture and worship Śiva by the sixteen Upacāras (services and homage). He will attain supreme power of the lord and by practice gain knowledge.

39-40. If the image is installed with pure mind in a pure altar either by the Gods or the sages for the realisation of the soul, it is called Pauruṣa and it comes under the category of the installed phallic image of Śiva.

41-42. By a regular worship of this phallic image, the devotee will obtain all Pauruṣa Aiśvaryas (human riches). If great brahmins or rich kings install a linga prepared by

the artisans, it is called Pratiṣṭhita and Prākṛta. It accords enjoyment of Prākṛta Aiśvarya (Natural riches) to the worshipper.

43. That which is forceful and permanent is called Pauruṣa. That which is weak and temporary is called Prākṛta.

44. The spiritual cum mobile form is represented by the constituents of the body, viz. the penis, navel, tongue, the tip of the nose, hips etc.

45. The mountain comes under the Pauruṣa class and the surface of the world under the Prākṛta class. Trees etc. are Pauruṣa and creepers etc. are Prākṛta.

46. The Ṣāṣṭika rice is Prākṛta but rice of the Śāli variety and wheat are Pauruṣa. The Aiśvarya is Pauruṣa. It bestows eightfold siddhis viz. Aṇimā etc.

47. The Prākṛta liṅga bestows good women, riches etc. according to the believers. Now, first of all I shall mention the Rasaliṅga from among Caraliṅgas. (Rasaliṅga is mentioned as the foremost among mobile liṅgas).

48. Rasaliṅga is a bestower of all wishes to the brahmins. The auspicious Bāṇaliṅga is a bestower of vast kingdoms to the Kṣatriyas.

49. A gold liṅga bestows the ownership of vast wealth on the Vaiśyas. A Śilāliṅga (a liṅga made of rock) bestows great purity on the Śūdras.

50. A crystal liṅga and a Bāṇaliṅga bestow all sort of wishes on all. If a devotee does not possess a liṅga of his own, there is no harm in using another's liṅga for the purpose of worship.

51. An Earthly liṅga shall be used by women especially by those whose husbands are alive. In the case of widows who are engaged in worldly and sacred rites a crystal liṅga is recommended.

52. O sages of good rites, in the cases of widows whether they be in a childhood, youth or old age, a Rasaliṅga is specially recommended if they continue to be holding rites.

53. A liṅga of pure crystal bestows all sorts of worldly enjoyment on women. The worship of the pedestal grants all cherished desires of the worshipper in this world.

54. A ritualist shall perform all the worship in a Vessel.

At the conclusion of Abhiṣeka (ceremonial bath) the Naivedya consisting of cooked rice of the Śāli variety shall be offered.

55. When the worship is over, the liṅga shall be kept in a casket and placed separately in the house. Persons who worship their own liṅgas shall, after the worship is over, offer as food those articles of diet to which they are accustomed.

56. All non-ritualists shall worship the subtle liṅga. In the place of floral offerings they shall use sacred ashes for adoration and food.

57. They shall keep the liṅga after worship on their head for ever. The ash is of three types, derived from ordinary fire, Vedic fire and Śiva fire.

58. The ash derived from ordinary fire shall be used for the purification of articles of mud, wood or metals and even for grains.

59. Articles of worship like gingelly seeds, cloths and stale stuffs shall be purified with ashes.

60. So also the objects defiled by dogs etc. The ashes shall be used with or without water according to necessity.

61. The ashes resulting from Vedic rites in fire shall be smeared over the forehead at the end of the rites. Since the ashes are purified by the mantras the rite itself takes the form of the ashes.

62-65. Hence, applying the ashes is tantamount to assimilating the sacred rite in one's own Ātman. Bilva twigs shall be burnt repeating the Ātma mantra of Aghora. This fire is called Śivāgni. The ashes resulting therefrom are called Śivāgnija. The dung of a cow, preferably of Kapilā cow, shall be burnt first and then the twigs of Śamī, Aśvattha, Palāśa, Vaṭa, Āragvādha or Bilva shall be burnt. The ash resulting therefrom is also Śivāgnija. Or the twigs shall be burnt in Darbha fire repeating Śiva mantra. After straining the ashes with cloth (the fire powder) shall be put in a new pot.

66. For the sake of resplendence, the ashs shall be taken. The word Bhasma (Ash) means that which is honoured and adored. Śiva formerly did so.

67. A king takes the essence of wealth by way of tax,

in his kingdom. Men burn plants and take the essence thereof.

68. The gastirc fire burns different kinds of foodstuffs and with their essence nourishes the body.

69. Similarly the great lord Śiva, the creator of the universe, burns the universe presided over by Him and takes the essence of the same.

70. After burning the universe He applies the ashes over his body. Under the pretext of annihilation He has taken the essence out of the same.

71. He assigned the essence to His own body. The essence Ākāśa (the Ether) constitutes His hair. The essence of the wind principle constitutes His face.

72. The essence of the Fire principle constitutes His heart, that of the principles of waters the hip and that of the principle of the Earth the knees. Thus the other limbs too.

73. The Tripuṇḍraka (the three parallel lines of ash marks over the forehead) is the essence of Trinity: Brahmā, Viṣṇu and Rudra. Similarly Maheśvara has retained the es ence of everything in the form of Tılaka (the small circular mark) on the forehead.

74. The word Bhasma means that which has controlled the essence of the whole universe. (Bha—Vṛddhi—flourishing essence. Sma—Svayam. Manyate—considers his own).

75-77. The word Śiva signifies him who controls everything and whom none can control, (Śiva Vaśī) just as Siṁha signifies the creature who attacks other animals and whom other animals cannot attack(Siṁha=Hiṁsa). The word Śiva is given another interpretation. The syllable, Ś means Permanent Bliss. The letter "i" means Puruṣa (the primordial male energy), the syllable "Va" means Śakti (the primordial female energy). A harmonious compound of these syllables is Śiva. The devotee shall likewise make his own soul a harmonious whole and worship Śiva.

78. Ashes must first be smeared in the dust form and then in the Tripuṇḍraka form. At the time of worship water is added to the ashes. For mere sanctification the ashes are used without water.

79. The devotee, whether it is day or night, whether it is a man or a woman shall use water with the ashes and wear Tripuṇḍra at the time of adoration.

80. He who has the Tripuṇḍra made of ashes with water and performs worship derives the entire benefit of the same, no one else.

81. Wearing the ashes with Śiva's mantra he comes out of the limitations of the Āśramas. He is called Śivāśramī for he is solely devoted to Śiva.

82-83. Being the devotee of Śiva and devoted to his sacred rites he need not observe impurity accruing from death or birth in the family. The characteristic sign of a devotee of Śiva is that he has a circular dot of white ashes or mud put by himself or by his preceptor on the top of his forehead. The word Guru (Preceptor) signifies a person who wards off bad qualities.

84-85. He removes all the ill effects of the Rājasaic qualities. He is supreme Śiva himself. He is beyond the three Guṇas, and assuming the form of the preceptor removes the ill effects of the three Guṇas and makes the disciple understand Śiva. Hence he is the preceptor of the disciples who have faith.

86. Hence the intelligent devotee shall know that the physical body of the preceptor is known as Guruliṅga the worship of which is service rendered to the preceptor.

87-88. The word 'service' means an obedience to the order through body, mind and speech. A disciple with a pure soul shall of necessity carry out the order of the preceptor risking his life and staking his possessions even if the task is not within his power. The word Śiṣya (disciple) means a person who is worthy of being ordered about.

89. Dedicating all he has, even his body, to the preceptor, the disciple shall offer his food first to the preceptor and then take his food with his permission.

90-92. Verily a disciple in virtue of his being subjected to discipline is a son unto the preceptor. Moreover by means of his tongue (as penis) he discharges the semen in the form of mantra in the vaginal passage of the ears and begets the mantraputra in the form of disciple. The son shall therefore adore his preceptor as father unto him. The real father, the physical begetter, drowns the son in the ocean of worldly existence. But the preceptor, the giver of knowledge, the father of learning enables him to cross that ocean. The

disciple shall realise the difference between the two and worship the preceptor sincerely.

93-94. The modes of worship of the preceptor are many. He can be given monetary gifts. He can be physically served but the money shall be what is earned by the disciple. Since every limb of the preceptor is a phallus from toe to the head, massaging the feet, presenting him with sandals, bathing him, offering food and money and similar rites shall be performed to gratify him.

95-96. Verily the worship of the preceptor is worship of Śiva, the supreme soul. What remains after the preceptor has partaken of food shall be used by the disciple. It will purify him. Just as Śiva's leaving of food can be taken by the devotee of Śiva, so also the disciple can take the leavings of the preceptor. Even food and water, O brahmins.

97. Without the permission of the preceptor, anything taken is a theft. One shall accept as one's preceptor a person who knows many special things.

98-99. Freedom from ignorance is the goal. Only a specialist can achieve that. In order to fulfil a task, or a sacred rite, obstacles must be warded off. A rite performed without hindrances in the middle can be fruitful. The subsidiary rites shall also be performed. Hence at the beginning of sacred rites, an intelligent man shall adore Gaṇeśa.

100. An intelligent man must worship all deities in order to ward off all sorts of hindrances. (There are three types of hindrances. The first one, the Ādhyātmika hindrance is the ailment of the body, whether it is a fever or a tremor or other type of sickness.

101-106. The second type of hindrance is Ādhibhautika (Extraneous one of a physical nature). The visitations of Piśācas, the outcome of ant-hills etc, falling of lizards and other insects, ths advent of tortoise inside the house, infesting of serpents, untimely flowering of trees, deliveries in inauspicious hours and other things indicate some future misery. Hence these are called Ādhibhautika hindrances. The third type of hindrance is Ādhidaivika (Divine calamities). When lightning strikes, small pox, cholera, plague, typhus fever and similar infectious diseases spread and bad

awful dreams, evil planets affecting the birth star or Rāśi (sign of the zodiac) occur, these hindrances are called Ādhidaivika. In order to ward off these hindrances and on occasions when one touches a corpse, a cāṇḍāla or a fallen man and goes inside without bathing, Śānti Yajña shall be performed to remove the evil effects.

107-109. The precincts of a temple, a cowshed, a sanctuary or one's own court-yard shall be selected for the performance of sacrifice. It shall be on a raised platform at least two hastas high. It shall be well decorated. Paddy weighing a Bhāra shall be spread on the ground to make a large circle. Diagrams of lotuses shall be made in the middle and in the eight quarters on the border of the circle. A big pot round which a thread is tied, shall be placed in the middle and eight other similar pots shall be placed in the eight quarters. All of them shall be fumigated with Guggulu.

110. In the eight pots bunches of mango leaves shall be placed with Darbha grass. They shall be filled with water purified by mantras and five kinds of articles.

111. Precious gems shall be put in the nine vessels, one in each. The sensible devotee shall ask his preceptor to preside as a priest. The presiding priest shall be accompanied by his wife. He shall be well-versed in the rituals.

112. Gold idols of the guardians of the quarters and Viṣṇu shall be put in the different vessels. Viṣṇu shall be invoked and worshipped in the central vessel.

113. The respective guardians of the different quarters shall be worshipped in the vessels concerned, using the dative case after the name and ending with Namaḥ.

114. The invocation shall be performed by the presiding priest. Along with the Ṛtviks he shall repeat the mantras a hundred times.

115-116. At the end of the Japas, Homa shall be performed to the west of the vessel. According to the time, place and convenience, the offerings in the fire may be a crore, a hundred thousand, a thousand, or hundred and eight in number. It shall be performed for a single day, for nine days or for forty days.

117. The sacrificial twigs shall be of Śamī tree if the

rite is intended for Śānti (suppression of evil effects) or of Palāśa tree if the rite is intended for the acquisition of livelihood. Cooked rice and ghee shall also be used. The offerings shall be made by repeating the names of the deities or mantras.

118. The articles of worship used in the beginning shall be continued till the end. At the conclusion, the Puṇyāhavācana shall be performed and the holy water sprinkled over the different members of the family.

119. Brahmins, as many in number as the number of offerings made, shall be fed, O scholarly sages, the preceptor and the presiding priest shall partake of sacrificial food alone.

120. The entire rite shall conclude after the worship of nine planets. A gem along with monetary gifts shall be given to each of the Ṛtviks.

121-122. Different types of gifts shall be made to deserving persons, to boys invested with sacred threads, to householders, sages, virgins, ladies and widows. The materials used for the rite shall be given to the priest.

123. Yama is the presiding deity of all calamities, grave diseases etc. Hence to gratify Yama Kāladāna shall be made.

124-125. A replica of Kāla (God of death) in the form of a man holding noose and goad shall be made in gold using a hundred or ten Niṣkas (gold coins). This shall be given as gift along with the sacrificial fee; gingelly seeds shall be gifted for the sake of longevity.

126-127. Ghee or mirror shall be gifted for the sake of quelling ailments. Rich men shall feed a thousand brahmins. The poor shall feed a hundred brahmins. Indigent persons shall perform rites according to their capacity. For the quiescence of evil spirits the great adoration of Bhairava shall be performed.

128. At the conclusion, Mahābhiṣeka and Naivedya shall be offered to Śiva. Then a public feeding of the brahmins shall be held.

129. By performing sacrifice in this way there will be an alleviation of all defects and evils. This Śānti Yajña shall be performed every year in the month of Phālguna.

130. In regard to evil dreams and ill omens this shall be performed instantly or definitely within a month. When

one is defiled by a great sin, the worship of Bhairava shall be performed.

131. In regard to great diseases like leprosy etc. the vow shall first be taken and the sacrifice performed later on. Indigent persons wanting in all these things shall make gift of a lamp to the deity.

132. If incapable of even that, he shall take bath and make any gift. Or he shall make obeisance to the Sun-god hundred and eight times repeating the mantras.

133. A devotee shall perform prostrations and obeisance a thousand, ten thousand, hundred thousand, or a crore in number. All the deities are delighted by the obeisance-sacrifice in this way.

134-135. The obeisance is performed with the prayer "O lord, Thou are great and I am humble. My intellect is dedicated to Thee. A void thing does not appeal to thee. I am no longer void. I am Thy slave now. Whatever vestige of egotism remained in me has been dispelled on seeing Thee."

136. Namaskāra, a sacrifice of the soul, shall be performed according to ability. Sacrificial food and betel leaves shall be offered to Śiva.

137. The devotee himself shall perform a hundred and eight circumambulations of Śiva. Such circumambulations, a thousand, ten thousand, hundred thousand or a crore in number he shall cause to be performed through others.

138. All sins perish instantaneously at the circumambulations of Śiva. Sickness is the root-cause of misery and sin is the cause of sickness.

139. Sins are said to be quelled by virtue. A sacred rite performed with Śiva in view is capable of removing all sins.

140. Among the sacred rites of Śiva, the circumambulation leads the rest. Praṇava is in the form of Japa and circumambulation is a physical rite.

141. The pair of births and deaths constitutes the Illusory cycle. The Balipīṭha of Śiva is symbolic of this Māyācakra.

142-143. Starting from pedestal the devotee shall make circumambulation half the way and return to the pedestal [and move anticlockwise to the place where he stopped

before and returning to the pedestal make the circle complete]. This is the procedure of circumambulation. When the birth takes place, the obeisance which is the dedication of the soul prevents further birth.

144. The pair of births and deaths originates from the Māyā of Śiva. After such a dedication the devotee is not born again.

145. As long as the body exists, the Jīva is dependent on activities and he is spoken of as being in bondage. But when the three forms of the physical body are under control it is called "Salvation" by the scholars.

146. Śiva, the primary cause of causes, is the Creator of Māyācakra. He wipes off the Dvandva—birth and death—which originates from His Māyā.

147. The Dvandva is conceived and created by Śiva. It shall be dedicated to Him. O scholars, it shall be known that circumambulation is highly pleasing to Śiva.

148. The circumambulation and obeisance of Śiva, the great soul and the adoration performed with sixteen Upacāras accord all benefits.

149. There is no sin in the world which cannot be destroyed by circumambulation. Hence one should dispel all sins by circumambulation alone.

150. A person observing worship of Śiva shall observe silence and perform one of these—a sacred rite, penance, Japa, maintenance of the knowledge or meditation. He shall observe truthfulness etc.

151. All sorts of riches, divine body, knowledge, removal of ignorance and nearness to Śiva are the results of sacred rites etc.

152. The sacred rite yields the benefit by the performance. It removes the darkness of ignorance. It wipes off future birth. By the achievement of true knowledge, the miseries shall seem as if they did not exist at all.

153. The true devotee of Śiva shall observe the sacred rites etc. in accordance with the place, time, physical ability, possession of wealth as befitting his state.

154. The intelligent devotee shall take up his residence in a holy centre of Śiva, desist from violence to living beings,

without exposing himself to undue strain, and spending only such wealth as he earns by legitimate means.

155. Even water sanctified by the five-syllabled mantra is conducive to happiness like cooked food. Even the alms begged and acquired by an indigent devotee is conducive to perfect knowledge.

156. Charitable food of a devotee of Śiva increases devotion to Śiva. Śivayogins call such charitable food sacrificial offerings to Śiva.

157. The devotee of Śiva shall always be scrupulous about the purity of his food, wherever he stays and whatever means of sustenance he has. He shall observe silence and shall not disclose the secret.

158. To the devotees he shall expound the greatness of Śiva. Only Śiva can know the secret of Śivamantra. No one else.

159. The devotee of Śiva shall always resort to the phallic emblem of Śiva. O brahmins, one becomes Śiva by resorting to stationary phallic emblem.

160. By worshipping the mobile phallic image the liberation is certainly gradual. Thus I have mentioned the achievable and the excellent means of achievement.

161. What has been mentioned formerly by Vyāsa and what has been heard by me before, has been mentioned to you. Welfare attend ye all. May our devotion to Śiva be stable and firm.

162. O scholars, whoever reads this chapter by Śiva's grace and whoever listens to this always shall acquire the knowledge of Śiva.

CHAPTER NINETEEN

(Glorification of the worship of Śiva's Earthen phallic image)

The sages said :—

1-2 O Sūta, Sūta, be long-lived. Thou art a blessed devotee of Śiva. The greatness of Śiva's phallic image in according excellent benefit has been well explained by you.

Now speak about the greatness of Earthen phallic image of Śiva which is far superior to all others.

Sūta said :—

3. O sages, please listen all of you with great devotion and respect. Now I am going to speak on the greatness of earthly phallic image of Śiva.

4. The Earthly phallic image of Śiva is the most excellent of all such images of Śiva. Many brahmins have achieved great things by worshipping it.

5. O brahmins, Hari, Brahmā, Prajāpati and other sages have attained all they desired by worshipping this Earthly phallic image.

6. Devas, Asuras, men, Gandharvas, serpents, Rākṣasas and many others have attained greatness after worshipping it.

7. The phallic emblem of Śiva made of precious gems was considered the best in the Kṛta age; of pure gold in the Dvāpara; of mercury in the Tretā and of earth in the Kali age.

8. Among the eight[89] cosmic bodies of Śiva, the Earthen body is the best. Since it is not worshipped by any one else O Brāhmaṇas! it yields great benefit.

9. Just as Śiva is the oldest and the most excellent of all deities, so also his earthly phallic image is the most excellent of all.

10. Just as the celestial river Gaṅgā is the oldest and the most excellent of all rivers, so also is the earthen phallic image of Śiva the most excellent of all.

11. Just as the Praṇava is considered the greatest of all mantras, so also the earthen phallic image of Śiva that is worthy to be worshipped, is the most excellent of all.

12. Just as the brahmin is spoken of as the most excel-

89. ŚB (6.1. 3. 1-18) gives the following version of the eight forms of Śiva : "When the life-principle became manifest it had no name, so it cried. Prajāpati asked the reason and being informed that the child wanted a name, first gave him the name Rudra, then Śarva, Paśupati, Ugra, Aśani, Bhava, Mahādeva and Iśāna. This was the conception from which the purāṇa writers developed the Aṣṭamūrti conception of Śiva. The fact is that the eight forms of Śiva symbolise the five gross material elements (ether, air, fire, water, and earth), two opposite principles of Prāṇa and Apāna (heat and cold represented by the sun and the moon) and the principle of mind (मनस) which is the eighth.

lent of all Varṇas so also is the earthen phallic image of Śiva the most excellent of all other phallic images.

13. Just as Kāśī is considered the most excellent of all holy cities, so also the earthly phallic image of Śiva is spoken of as the most excellent of all other phallic images.

14. Just as the rite of Śivarātri is the greatest of all sacred rites so also the earthly phallic image of Śiva is the most excellent of all other phallic images.

15. Just as Śiva's energy is considered the greatest of all goddesses so also the earthen phallic emblem of Śiva is spoken of as the most excellent of all.

16. Discarding the worship of the earthen phallic image if any one were to worship another deity, that worship becomes fruitless. Ceremonial ablutions, charitable gifts etc. are of no avail.

17. The propitiation of the earthen phallic image is sanctifying, bestower of bliss, longevity, satiety, nourishment and fortune. It must be observed by all good aspirants.

18. A devotee endowed with unflinching faith shall worship the earthen phallic image with such modes of service as are easily available. It accords the achievement of all desired objects.

19. He who worships the earthen phallic image after constructing an auspicious altar becomes affluent and glorious here itself and becomes Rudra in the end.

20. He who worships the earthen phallic image in the three junctures of the threefold division of the day every day gains the bliss for twentyone future births.

21. He is honoured in Rudraloka with this body alone. His body dispels the sins of every man by mere sight or touch.

22. He is a living liberated soul, he is wise, he is Śiva, there is no doubt. A mere sight of him accords enjoyment of worldly pleasures and salvation.

23-24. He who worships the earthen phallic emblem of Śiva every day stays in Śivaloka for so many years of Śiva, as he had been visiting Śiva's temple in his life. If he had any wish he would be reborn in the land of Bharata as a sovereign monarch.

25. If a man without any desire worships every day the

excellent earthen phallic image, he shall stay in Śiva's region for ever. He shall attain the Sāyujya type of salvation.

26. If a brahmiṇ does not worship the earthen phallic image he shall fall in the terrible hell with a terrible trident pierced through his body.

27. By any means the phallic image shall be made beautiful. The Pañcasatra rite shall be performed with the earthen phallic image.

28. The earthen phallic image shall be made as a single whole. Making it piecemeal i.e if the image is made joining two or more pieces, he will never derive the merit of worship.

29. Whether it is made of gems, gold, mercury, crystals or Pusparāga it shall be a single whole.

30. All mobile phallic emblems shall be a single whole. Stationary phallic images shall be made of two pieces. This is the rule about broken and unbroken phallic images both immobile or mobile.

31. The pedestal is the great Māyā; the phallic image is lord Śiva. Hence in immobile image two-piece construction is recommended.

32. This has been mentioned by those who know the principles of Śaiva cult that a stationary phallic image shall be made of two pieces.

33. Only those who are deluded by ignorance make the mobile phallic image of two pieces. The sages who know the Śaiva cult; and are well versed in Śaiva Sacred texts do not enjoin that.

34. Those who make a stationary phallic image as a single whole and a mobile one pieced are fools. They never reap the benefit of worship.

35. Hence, one shall make with very great pleasure the mobile one as a single whole and the stationary one as two-pieced according to rules laid down in the sacred texts.

36. The worship of an unbroken mobile image yields full benefit while the worship of two-pieced mobile image brings about great harm.

37. This has been stated by those who know the lore that the worship of a stationary image of a single piece not only withholds the cherished desire but is also full of hazards.

CHAPTER TWENTY

(The mode of worshipping an earthen phallic image by chanting Vedic mantras)

Sūta said :—

1. Now, the mode of worshipping an earthen phallic image according to the Vedic rites is being explained. It yields worldly pleasures and salvation to the Vedic worshippers.

2. The devotee shall take bath in accordance with the rules prescribed in the sacred code. He shall duly perform his Sandhyā prayers. After performing the Brahma Yajña, one of the five daily sacrifices, he shall perform Tarpaṇa (a rite of offering water oblation to the manes).

3-4. After finishing the daily rites he shall apply ashes and wear Rudrākṣa, all along remembering Lord Śiva. With great devotion he shall then worship the excellent earthen phallic image according to Vedic injunctions in order to realise the full benefit.

5. The worship of the earthen phallic image shall be performed on the bank of a river or a tank or on the top of a mountain or in a forest, or in a Śiva temple. It must be in a clean place.

6. O brahmins, he shall bring clay from a clean place and carefully make the phallic image.

7. White clay is to be used by a brahmin; red clay by a Kṣatriya; yellow clay by a Vaiśya and black clay by a Śūdra. Anything available shall be used if the specified clay is not found.

8. After taking the clay he shall place it in an auspicious place for making the image.

9. After washing the clay clean with water and kneading it slowly he shall prepare a good earthen phallic image according to the Vedic direction.

10. Then he shall worship it with devotion for the sake of enjoying worldly pleasures here and salvation here after.

11. The material of worship shall be sprinkled with water, chanting the formula "Namaḥ Śivāya[90]" With the mantra

90. VS. 16.41.

"Bhūrasi[91]" etc. the achievement of the sanctity of a holy centre (Kṣetra Siddhi) shall be effected.

12. Water shall be sanctified with the mantra "Āposmān[92]" etc. The rite of "Phāṭikābandha" shall be performed with "Namaste Rudra[93]" mantra

13. The purity of the place of worship shall be heightened with the mantra "Śambhavāya[94]" etc. The sprinkling of water over Pañcāmṛta[95] shall be performed with the word Namaḥ prefixed.

14. The excellent installation of the phallic image of Śiva shall be made devoutly with the mantra "Namaḥ Nīlagrīvāya[96]" (obeisance to the blue-necked).

15. The worshipper following the Vedic path shall make devoutly the offer of a beautiful seat with the mantra "Etatte rudrāya[97]" etc.

16. The invocation (Āvāhana) shall be performed with the mantra "Mā no mahāntam[98]" etc. The seating (Upaveśana) shall be performed with the mantra "Yā te rudreṇa[99].

17. With the mantra "Yāmiṣum[100]" etc. the Nyāsa (ritualistic touching of the body in various parts) shall be performed. The offering of fragrance shall be performed endearingly with the mantra 'Adhyavocat'[101] etc.

18. The Nyāsa of the deity shall be performed with the mantra "Asau Jīva[102]" etc. The rite of approaching the deity (upasarpaṇa) shall be performed with the mantra "Asau Yovasarpati[103] etc.

19. The water used for washing the feet (Pādya) shall be offered with the mantra. "Namostu Nīlagrīvāya[104]" (obeisance to the blue-necked). The water for the respect-

91. Ibid. 13.18.
92. Ibid. 4.2.
93. Ibid. 16 1.
94. Ibid. 16.41.
95. Five kinds of food viz. milk, curd, butter, honey and sugar are called *Pañcāmṛta*.
96. VS. 16.28.
97. Ibid. 3.61.
98. Ibid. 16.15.
99. Ibid. 16.2.
100. Ibid. 16.3.
101. Ibid. 16.5.
102. Not traceable.
103. VS. 16.17.
104. Ibid. 16.8.

ful reception (Arghya) shall be offered with the Rudragāyatrī[105] mantra and the sipping water (Ācamana) with the Tryambaka[106] mantra.

20. The ceremonial ablution with milk shall be performed with the mantra "Payaḥ Pṛthivyām[107] etc. The ceremonial ablution with curd shall be performed with the mantra "Dadhi Krāvṇaḥ[108]" etc.

21-22. The ceremonial ablution with ghee shall be performed with the mantra "Ghṛtam Ghṛtayāvā[109] etc. The ceremonial ablution with honey and Sugar candy shall be performed with three hymns beginning with "Madhuvātā[110], Madhu Naktam[111], Madhumānnaḥ[112]". Thus the Pañcāmṛta ablution is explained. Or the ablution with Pañcāmṛta can be performed with the Pādya mantra Namostu Nīlagrīvāya[113].

23. The tying of the waistband (Kaṭibandhana) shall be performed devoutly with the mantra "Mā nastoke[114]" etc. The piece of cloth to be worn on the upper part of the body shall be offered with the mantra "Namo Dhṛṣṇave[115]" etc.

24. The pious follower of Vedic rites shall make an offering of cloth (vastrasamarpaṇa) duly to Śiva with the four hymns beginning with "Yā te heti[116] etc.

25. The intelligent devotee shall offer scents devoutly with the mantra "Namaḥ Śvabhyaḥ[117]" etc. He shall offer Akṣatas (raw rice grains) with the mantra "Namastakṣabhyaḥ[118]" etc.

26. Flower offerings shall be made with the mantra "Namaḥ Pāryāya[119]" etc. Bilva leaves shall be offered with the mantra "Namaḥ Parṇāya[120]" etc.

105. KS 17.11.
106. VS. 3.60.
107. Ibid. 18.36.
108. Ibid. 23.32
109. AV. 13.1.24.
110. VS. 13.27.
111. Ibid. 13.28.
112. Ibid. 13.29.
113. Ibid. 16.8.
114. Ibid. 16.16.
115. Ibid. 16.30.
116. Ibid. 16. 11-14.
117. Ibid. 16.28.
118. Ibid. 16.27.
119. Ibid. 16.42.
120. Ibid. 16.46.

27. The incense shall be offered with the mantra "Namaḥ Kapardine ca[121]" etc. in accordance with the rules. The lamp shall be offered in the prescribed manner with the mantra "Namaḥ Āśave[122]" etc.

28. The excellent Naivedya shall be offered with the mantra "Namo Jyeṣṭhāya"[123] etc. Ācamana shall be offered again with the mantra "Tryambakam[124]" etc.

29. Fruit shall be offered with the mantra "Imā Rudrāya[125]". Everything shall be dedicated to Śiva with the mantra "Namo Vrajyāya[126]" etc.

30. We shall make an offering of eleven raw rice grains to the eleven Rudras[127] with the two mantras "Mā No Mahāntam[128]" etc. and "Mā Nastoke[129]" etc.

31. The scholarly devotee shall offer sacrificial fee (Dakṣiṇā)[130] with the three mantras beginning with "Hiraṇya-garbha" etc. and shall perform ablution (Abhiṣeka) with the mantra "Devasya tvā[131]" etc.

32. The rite of waving lights Nīrājana for Śiva shall be performed with the mantra for the lamp (Namaḥ Āśave*). Puṣpāñjali (offering of handful of flowers) shall be performed with devotion with the hymn Imā rudrāya[132]" etc.

33. The wise devotee shall then perform the Pradakṣiṇā (circumambulation) with the mantra "Mā No Mahāntam[133]" and the intelligent one shall perform Sāṣṭāṅga (eight limbs touching the ground) prostration with the mantra "Mā Nastoke[134]" etc.

121. Ibid. 16.29.
122. Ibid. 16.31.
123. Ibid. 16.32.
124. Ibid. 3 60.
125. Ibid. 16.48.
126. Ibid. 16.44.
127. The names of eleven Rudras are variously mentioned in the Purāṇas. According to MP they are : Ajaikapād, Ahirbudhnya, Hara, Virūpākṣa, Raivata, Bahurūpa, Tryambaka, Savitā, Jayanta, Pināki: Aparājita. In the VP. the first three are the same; the rest are substituted by Nirṛta, Īśvara, Bhuvana, Aṅgāraka, Ardhaketu, Mṛtyu, Sarpa, Kapālin.
128. VS. 16.15.
129. Ibid. 16.16.
130. Ibid. 13.4.
131. Ibid. 11.28.
* Ibid. 16.31.
132. Ibid. 16. 48-50.
133. Ibid. 16.15.
134. Ibid. 16.16.

34. He shall show the "Śiva Mudrā" with the mantra "Eṣa te[135]" ; the Abhayamudrā with the mantra "Yato Yataḥ[136]" etc. and the Jñāna Mudrā with the Tryambaka[137] mantra.

35. The Mahāmudrā shall be shown with the mantra "Namaḥ Senā-[138] etc. He shall then show the Dhenumudrā with the mantra "Namo Gobhyaḥ etc.

36. After showing all these five Mudrās he shall perform the "Śiva Mantra[139] Japa". The devotee well versed in the Vedas shall recite the "Śatarudriya" mantra.

37. Pañcāṅgapāṭha shall then be performed by the Vedic scholar. Then Visarjana (Ritualistic farewell) shall be performed with the mantra "Devā gātu[140]" etc.

38. Thus the Vedic rite of the worship of Śiva has been explained in detail. Now listen to the excellent Vedic rite in brief.

39. The clay shall be brought with the mantra "Sadyo Jātam[141]. The sprinkling of water shall be performed with the mantra "Vāmadevāya[142].

40. The phallic image shall be prepared with the Aghora[143] mantra. The Āhvāna (invocation) shall be performed with the mantra "Tatpuruṣāya[144]".

41. The phallic image of Hara shall be fixed to the pedestal with the Īśāna[145] mantra. The intelligent devotee shall perform all other rites in brief.

42. With the five-syllabled mantra or any other mantra taught by the preceptor the intelligent devotee shall perform, as prescribed by the rule, the adoration with due observance of the sixteen Upacāras (and the following prayer).

43. "We meditate upon Bhava, the destroyer of worldly

135. Ibid. 9.35.
136. Ibid. 36.22.
137. Ibid. 3.60.
138. Ibid. 16.26.
139. Namaḥ Śivāya.
140. TB. 3.7. 4.1.
141. VS. 29.36.
142. TA. 10.44.1.
143. VS. 16.2.
144. KS. 17.11; MS. 2.9. 1: 119.7.
145. VS. 27.35.

existence, on the great lord, on Ugra, the annihilator of terrible sins, on Śarva the moon-crested".

44. The intelligent devotee shall perform the worship of Śiva with this mantra or with the Vedic mantra with great devotion and abandoning errors. Śiva accords benefits when with devotion he is propitiated.

45. Notwithstanding the Vedic mode of worship as stated above, O brahmins, we now proceed to explain the common procedure of Śiva's worship.

46. This mode of worship of Śiva's earthen phallic image is the muttering of the names of Śiva. O excellent sages, it yields all cherished desires. Please listen to me. I shall explain it.

47-48. The eight names of Śiva viz :—Hara, Maheśvara, Śambhu, Śūlapāṇi, Pinākadhṛk, Śiva, Paśupati and Mahādeva shall be used respectively for the rites of bringing the clay, kneading, installation, invocation, ceremonial ablution, worship, craving the forbearance and ritualistic farewell.

49. Each of the names shall be prefixed with Oṁkāra. The name shall be used in the dative case and Namaḥ shall be added to them. The rites shall be performed respectively with great devotion and joy.

50. The Nyāsa rite shall be duly performed and the Aṅganyāsa of the two hands shall also be performed. The devotee shall perform meditation with the six-syllabled mantra—Oṁ namaśśivāya.

51. The devotee shall meditate on Śiva seated in the middle of his seat on the pedestal in Kailāsa, worshipped by Sananda[146] and others. Śiva is a forest fire, as it were, for the dry wood in the form of the distress of the devotees. He is immeasurable. He is the Ornament of the universe being closely embraced by his consort, Uma.

52. He shall meditate on Śiva always in the following way :—He is like a silver mountain. He wears the beautiful moon, on his forehead. His limbs are resplendent with ornaments of gems. He holds the axe, the deer, the Mudrā of boon and the Mudrā of freedom from fear in His four hands. He is joyful. He is seated in the lotus pose. The

146. Sananda is one of the 4, 7 or 10 mind-born sons of Brahmā.

assembled Devas stand around Him and offer prayers. He wears the hide of the tiger. He is the primordial Being, the seed of the universe. He dispels all fears. He is the three-eyed[147] lord with five faces[148].

53. After the meditation and worship of the excellent earthly image he shall duly perform the Japa of the five-syllabled mantra taught by the preceptor.

54. O foremost among brahmins, the intelligent devotee shall adore the lord of Devas with different sorts of hymns and recite the Śatarudriya mantra.

55. He shall take raw rice grains and flowers by means of palms joined together in the form of a bowl and pray to Śiva by means of the following mantras.

56-60. The hymn—"O Śiva, the merciful, I am Thine. Thy attributes are my vital breath. My mind is ever fixed in Thee. Knowing this, O lord of goblins, be pleased with me. Consciously or unconsciously, whatever I have performed by way of Japa or adoration may that O Śiva, with Thy favour, be fruitful. I am the greatest sinner and Thou art the greatest sanctifier. O Lord of Gaurī, knowing this, do thou whatever thou dost wish. O great lord, Thou art not known by Vedas, Purāṇas, systems of Philosophy or the different sages. O Sadāśiva, how can I know Thee ? In whatever manner, I belong to Thee, O Śiva, by all my thoughtforms. I am to be saved by Thee. Be pleased with me O Śiva".

61. After repeating the hymn, the devotee shall place the flowers and the rice-grains over the phallic image of Śiva. O sages, he shall then prostrate before Śiva with devotion (his eight limbs touching the ground).

62. The intelligent devotee shall perform circumambulation in the manner prescribed. He shall pray to the lord of Devas with great faith.

63. Then he shall make a full-throated sound.[149] He

147. Three-eyed Śiva, so called because a third eye burst from his forehead with a great flame when his wife playfully placed her hands over his eyes after he had been engaged in austerities in the Himalayas. This eye has been very destructive. It reduced Kāma, the God of Love, to ashes. Dowson, H.M. See under Trilocana.

148. Five-faced Śiva: See note 25 on P. 34.

149. It is said that Dakṣa's sacrifice being destroyed by the Gaṇas

shall humbly bow down his head. He shall then make a formal request and perform the rite of ritualistic farewell.

64. O foremost among sages, thus have I explained to you the procedure for the worship of the phallic image that accords worldly pleasures, salvation and increases devotion to Śiva.

65-66. Whoever reads or listens to this chapter with a pure mind shall be purified of all sins and shall attain all wishes. This excellent narration bestows longevity, health, fame, heaven and happiness by way of sons and grandsons.

CHAPTER TWENTYONE

(The number of phallic images of Śiva used in worship for fulfilment of desires)

The sages said :—

1-2. O Sūta, O Sūta the fortunate, disciple of Vyāsa, obeisance be to Thee. Thou hast clearly explained the procedure of the worship of the earthen phallic images. Now kindly explain the number of phallic images as based on the wishes. one may have. Thou art favourably disposed to the distressed and the miserable.

Sūta said :—

3. O sages, you listen to the rules of procedure in the worship of earthen phallic image, by following which a man reaps full satisfaction.

4. If any one worships another deity without making the earthen phallic image, his worship shall be fruitless. His restraint and charitable gifts go in vain.

5. The number of earthen phallic images in regard to different desires is being stipulated which will, O foremost among sages, certainly yield the benefit.

6. The first invocation, installation and worship are

of Śiva assumed the form of a goat while Dakṣa became a deer and escaped. A devotee who imitates the sound of a terror-struck goat in the presence of the phallic image of Śiva pleases the God.

all separate. Only the shape of the phallic image is the same. Everything else is different.

7. A person who seeks learning shall with pleasure make a thousand earthen phallic images and offer worship. Certainly he will get that benefit.

8. A person desirous of wealth shall make five hundred earthen phallic images; wishing for a son—a thousand five hundred; wishing for garments—five hundred.

9. A person desirous of salvation—a crore; desirous of lands— a thousand; craving for mercy—three thousand; desirous of a holy centre—two thousand.

10. A person desirous of friends—three thousand; desirous of the power of controlling—eight hundred; desirous of bringing about the death of a person—seven hundred; desirous of enchanting—eight hundred.

11. A person desirous of sweeping off his foes—a thousand; desirous of numbifying—a thousand; desirous of kindling hatred—five hundred.

12. A person desirous of freeing himself from fetters—a thousand five hundred. If there is fear from a great king—five hundred.

13. If there is danger from thieves, robbers etc.—two hundred; if there is the evil influence of Ḍākinī[150] and other foul spirits—five hundred.

14. In poverty—five thousand. If ten thousand such are made, all wishes will be fulfilled. O great sages, I shall now mention the daily procedure. Please listen.

15. One such is said to remove sins. Two confer wealth. Three are mentioned as the cause for the fulfilment of all desires.

16. Above this, more and more benefits accrue until the stipulated number is reached. I shall now mention another opinion coming from a different sage.

17. An intelligent person can certainly remain fearless after making such ten thousand images. It removes the fear from great kings.

18. A sensible man shall cause ten thousand such to

150. A female imp or fiend attendant upon Kālī and feeding on human flesh. The Ḍākinīs are also called Asrapās, 'blood-drinkers'.

be made for freedom from imprisonment. When there is the fear of the evil influence of Dākinī and other evil spirits he shall cause seven thousand such to be made.

19. A person having no sons shall cause fiftyfive thousand such to be made. One shall get daughters by causing ten thousand such to be made.

20. A devotee shall achieve the prosperity and splendour of Viṣṇu and others by making ten thousand images. He shall derive unrivalled glory and wealth by making one million images.

21. Surely if a man makes a crore he shall become Śiva Himself.

22. The worship of earthen phallic images accords the the benefit of a crore sacrifices. It gives all worldly pleasures and salvation to those who desire them.

23. He who spends his time in vain without worship of such images will incur great loss. He is no better than a wicked, evil-souled man.

24. If the worship of such images is weighed against all the charitable gifts, sacred rites, holy centres, restraints and sacrifices, both will be found equal.

25. In the age of Kali the worship of the phallic image is excellent as is evident from what we see in the world. There is nothing else. This is the conclusion of all sacred texts and religious cults.

26. The phallic image yields worldly pleasures and salvation. It wards off different sorts of mishaps. By worshipping it, man attains identity with Śiva.

27. Since the phallic image is enjoined to be worshipped even by the sages, it shall be worshipped by every one in the manner stipulated.

28. Based on sizes the images are of three types—Excellent (Uttama), normal (Madhyama) and inferior (Nīca). O foremost of sages, I shall explain them, please listen.

29. A phallic image, four angulas (inches) in height, with a splendid pedestal is mentioned as the most excellent by sages who are well-versed in sacred lore.

30. Half of that is middling. Half of this latter is inferior. Thus I have mentioned three types of phallic images.

31. He who worships many such images every day with great devotion and faith can achieve the fulfilment of any desire conceived in his heart.

32. In the four Vedas, nothing else is mentioned so holy as the worship of the phallic image. This is the conclusion arrived at in all sacred lores.

33. All other rites can entirely be abandoned. A really learned man shall worship only the phallic image with great devotion.

34. If the phallic image is worshipped, it means that the entire universe consisting of the mobile and the immobile has been worshipped. There is no other means to save persons submerged in the ocean of worldly existence.

35. Men of the world are blind due to ignorance. Their minds are sullied by worldly desires. Except for the worship of the phallic image there is no other raft to save them from destruction.

36-38. Hari, Brahmā and other devas, sages, Yakṣas, Rākṣasas, Gandharvas, Cāraṇas, Siddhas, Daityas, Dānavas, Śeṣa and other serpents, Garuḍa and other birds, all the Manus, Prajāpati, Kinnaras, men etc. have worshipped the wealth-yielding phallic image with great devotion and have achieved their desires surging in their heart of hearts.

39. Brahmins, Kṣatriyas, Vaiśyas, Śūdras, persons born of inter-caste marriages and others shall worship the phallic icon with great devotion with the respective mantras.

40. O brahmin sages, why shall I tell much? Even women and others are authorized in the worship of the phallic image.

41. The twice-born can very well worship according to the Vedic rites but not so the others who are not authorized.

42. Lord Śiva Himself has enjoined that the twice-born shall perform the worship according to the Vedic rites and not by any other means.

43. But those Dvijas who have been cursed by Dadhīci, Gautama and others do not follow the Vedic rites faithfully.

44. The man who rejects the Vedic rites and follows those laid down in Smṛtis or any other rite will not derive the conceived fruit.

45. The true devotee after performing worship in the

prescribed manner shall worship the eight[151] cosmic bodies (of Śiva) consisting of the three worlds.

46. The Earth, the waters, the fire, the wind, the Ether, the sun, the moon and the sacrificer—these are the eight cosmic bodies.

47. Śarva, Bhava, Rudra, Ugra, Bhīma, Īśvara, Mahādeva and Paśupati are the manifestations of Śiva who shall be worshipped with these cosmic bodies respectively.

48. Then he shall worship retinue of Śiva with great devotion with sandal paste, raw rice and holy leaves in the quarters beginning with North-east.

49. They are Īśāna, Nandī, Caṇḍa, Mahākāla, Bhṛṅgin, Vṛṣa, Skanda, Kapardīśa, Soma and Śukra.

50. Vīrabhadra in front and Kīrtimukha at the back. Then he shall worship eleven Rudras.

51-52. Then he shall repeat the five-syllabled mantra, Śatarudriya, many Śaiva hymns and read Pañcāṅga and perform circumambulation. After obeisance he shall bid farewell to the phallic image. Thus have I mentioned the worship of Śiva with due devotion.

53-54. Divine rites shall always be performed facing the north in the night. Similarly Śiva's worship shall always be performed facing the north, not the east. Śaktisaṁhitā shall not be recited facing the north or the west since it is the back.

55-56. Śiva shall not be worshipped without Tripuṇḍra, Rudrākṣa and Bilvapatra. O best of sages ! when the worship is on, if the ash is not available, Tripuṇḍra, (three lines on the forehead) shall be drawn with the white clay.

CHAPTER TWENTY TWO

(Decision on the partaking of the Naivedya of Śiva by others and the greatness of Bilva[152])

The sages said:—

1. O good sage, we have heard before, that the offering of eatables (Naivedya) made to Śiva should not be taken by

151. Aṣṭamūrti Śiva. See note 89. P. 132.
152. Its leaves and fruits are sacred to Śiva.

others. Please tell us decisively about this and also about the greatness of Bilva.

Sūta said:—

2. O sages, all of you please hear now attentively. With pleasure I shall explain everything. All of you who take up Śiva's sacred rites are really blessed.

3. A devotee of Śiva who is pure and clean, devoutly performing good rites and of fixed resolve shall partake of Śiva's Naivedya. He shall abandon all thoughts which are not worthy of being entertained.

4. Even at the sight of the Naivedya of Śiva, all sins disappear. When it is taken in, crores of merits flock in, in no moment.

5. A thousand sacrifices are of no avail. Hundred millions of sacrifices are useless. When Śiva's Naivedya is eaten one will attain identity with Śiva.

6. If in a family Śiva's Naivedya becomes popular with the members, that house becomes sacred and it can make others also sacred.

7. When Śiva's Naivedya is offered it shall be accepted with pleasure and humility. It shall be eaten eagerly while remembering Śiva.

8. If any one who is offered Śiva's Naivedya delays taking it immediately, thinking that it can be taken afterwards, he will incur sins.

9. If anyone has no inclination to take Śiva's Naivedya he becomes a sinner of sinners and is sure to fall into hell.

10. After initiation in Śaiva cult, the devotee shall partake of the offerings of eatables made to the phallic image whether conceived in the heart or made of moon-slab, silver, gold etc.

11. The Naivedya of all phallic icons is called a great favour and is auspicious. A devotee after initiation into Śaiva cult shall eat it.

12. Please listen to the decision with pleasure on partaking of Śiva's Naivedya by persons who take initiation in other cults but maintain their devotion to Śiva.

13-15. With regard to the following phallic images viz:—that which is obtained from Śālagrāma stone, Rasaliṅga,

liṅgas made of rock, silver, gold, crystals and gems, liṅgas installed by devas and siddhas, Kāśmīra liṅgas and Jyotirliṅgas[153], the partaking of the Naivedya of Śiva is on a par with the rite of Cāndrāyaṇa.[154] Even the slayer of a brahmin if he partakes of the remains of the food offered to the God quells all his sins immediately.

16-17. In regard to Bāṇaliṅga, metallic liṅga, Siddhaliṅga and Svayambhū liṅga and in all other idols, Caṇḍa, one of the attendants of Śiva, is not authorised. Where Caṇḍa is not authorised, the food-offering can be partaken of by men with devotion. But no man shall partake of the food-offering where Caṇḍa is authorised.

18. After performing the ceremonial ablution duly if any one drinks the water three times, all the three types of sins committed by him are quickly destroyed.

19-20. If at all anything from Śivanaivedya is not to be taken it is that article which is actually put on the liṅga. O great sages, that what is not in contact with the liṅga is pure and as such, it can be partaken of. When it is in contact with Śālagrāma Śilā, it is pure and can be taken whether it is food-offering, leaf, flower, fruit or water.

21. O great sages, thus I have told you the decision about food-offering, Now, hear me attentively, with devotion. I shall explain the greatness of Bilva.

22. This Bilva is the symbol of Śiva. It is adored even by the Gods. It is difficult to understand its greatness. It can only be known to a certain extent.

23. Whatever holy centre there is in the world finds a place under the root of Bilva.

153. Jyotirliṅgas are twelve in number : (1) Somanātha (at Somanath Pattan, Gujarat), (2) Mallikārjuna or Śrīśaila (on a mountain near the river Kṛṣṇā), (3) Mahākāla, Mahākāleśvara (at Ujjain), (4) Oṁkāra Māndhātā on the Narmadā, (5) Amareśvara (at Ujjain), (6) Vaidyanātha also called Nāganātha (at Deogarh Bengal), (7) Rāmeśa or Rāmeśvara (on the island of Rameśvara), (8) Bhīma Śaṅkara (in the Rājamundry district), (9) Viśveśvara at Benares, (10) on the banks of the Gomatī, (11) Gautameśa, also called Vāmeśvara (not located), (2) Kedārnatha in the Himalayas.

154. Cāndrāyana is a religious observance, an expiatory penance, regulated by the period of the moon's waxing and waning. In this rite, the daily quantity of food which consists of fifteen mouthfuls at the full moon is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the new moon and is increased in like manner during the bright fortnight.

24. He who worships Mahādeva in the form of Liṅga at the root of Bilva becomes a purified soul; he shall certainly attain Śiva.

25. He who pours water over his head at the root of a Bilva can be considered to have taken his bath in all sacred waters in the earth. Verily he is holy.

26. Seeing the water basin round the foot of the Bilva tree full of water, Śiva becomes greatly pleased.

27. The man who worships the root of a Bilva tree offering scents and flowers attains the region of Śiva. His happiness increases; his family flourishes.

28. He who places a row of lighted lamps at the root of Bilva tree with reverence becomes endowed with the knowledge of truth and merges into Śiva.

29. He who worships the Bilva tree abounding in fresh tender sprouts becomes free from sins.

30. If a man piously feeds a devotee of Śiva at the root of a Bilva tree he reaps the fruit thereof, ten million times more than in the usual course.

31. He who makes a gift of rice cooked in milk and ghee to a devotee of Śiva, at the root of a Bilva tree will never become poor.

32. O brahmins, thus I have explained to you the mode of worship of Śiva's phallic image with all its divisions and sub-divisions. It is of two types: one is enjoined for those who are actively engaged in worldly pursuits and the other is meant for those who have actually renounced them.

33. The worship of the pedestal yields all cherished desires to those who are engaged in worldly pursuits. They shall perform the complete worship in a vessel.

34. At the end of consecration, he shall offer cooked rice Śāli as food-offering. At the conclusion of worship, the phallic image shall be kept in a pure casket separately in the house.

35. He who has renounced the world (the Nivṛtta) shall perform Karapūjā (worship in the palm of the hand). He shall offer that food to the deity which he is accustomed to take himself. The subtle phallic image is specially recommended for the Nivṛttas.

36. He shall offer holy ashes both for worship and

food offering. At the end of worship he shall always keep the phallic image on his head.

CHAPTER TWENTYTHREE

(*The glorification of the Rudrākṣa and of the names of Śiva*)

The sages said :—

1-2. O Sūta, Sūta the fortunate disciple of Vyāsa, obeisance to thee. Please explain again the glorification of the holy ashes, of the Rudrākṣa and of Śiva's names. Lovingly explaining the three, please delight our minds.

Sūta said :—

3-4. It is good that you have referred to this matter that is highly beneficent to the world. You are blessed, holy and ornaments to your families since you own Śiva as your sole great favourite deity. The anecdotes of Śiva are dear to you all for ever.

5. Those who adore Śiva are blessed and content. Their birth is fruitful and their family is elevated.

6. Sins never touch those from whose mouth the names Sadāśiva, Śiva etc. come out for ever, as they do not touch the burning charcoal of the khadira wood.

7. When a mouth utters "Obeisance to Thee, holy Śiva" that mouth (face) is on a par with holy centres destroying all sins.

8. It is certain that the benefit of making pilgrimages to holy centres accrues to one who lovingly looks at His holy face.

9. O brahmins, the place where these three are found is the most auspicious one. A mere contact of the place accords the benefit of taking a holy dip in the sacred Triveṇī

10. Śiva's name, the ashes and the Rudrākṣa beads— the three are very holy and are on a par with Triveṇī* (the

*The place of confluence (Prayāga, now Allahabad) of the Ganges with the yamunā and the subterranean Sarasvatī.

confluence of the three holy rivers).

11. The sight of the persons who have these three in their bodies is a rare occurrence. But when obtained it removes all sins.

12. There is no difference at all between these two—a sight of the holy man and a bath in the Triveṇī. He who does not realise this is undoubtedly a sinner.

13. The man who has no ashes on his forehead, has not worn Rudrākṣa on his body and does not utter names of Śiva shall be shunned as one does a base man.

14. As said by Brahmā, Śiva's name is on a par with Gaṅgā, the ash is equal to Yamunā and Rudrākṣa destroys all sins (and is equal to Sarasvatī).

15-16. Brahmā wishing to bestow beneficence weighed one against the other. He put on one side the benefit achieved by a person in whose body the three things were present. On the other side he put the blessedness achieved by those who took their bath in the holy Triveṇī. Both were found equal. Hence scholars shall wear these always.

17. From that time onwards Brahmā, Viṣṇu and other Devas wear these three. Their very sight dispels sins.

The sages said :—

18. O righteous one, you have explained the benefit of the three things: Śiva's name etc. Please explain it vividly.

Sūta said :—

19. O brahmanical sages, you are all good devotees of Śiva, gifted with knowledge and great intellect. You are the foremost among the wise. Please listen with reverence to their greatness.

20. O brahmins, it is mysteriously hidden in sacred texts, Vedas and Purāṇas. Out of love for you I reveal the same to you now.

21. O foremost among the brahmins ! Who·ever does know the real greatness of the three except Śiva who is beyond all in the whole universe ?

22. Briefly I shall explain the greatness of the names as prompted by my devotion. O brahmins, do you lovingly listen to his greatness: the destroyer of all sins.

23. Mountainous heaps of great sins are destroyed as in a blazing forest fire when the names of Śiva are repeated. They are reduced to ashes without any difficulty. It is true, undoubtedly true.

24. O Śaunaka, different sorts of miseries with sins as their roots can be quelled only by muttering Śiva's names, and not by anything else entirely.

25. The man who is devotedly attached to the Japas of Śiva's names in the world, is really a follower of the Vedas, a meritorious soul and a blessed scholar.

26. O sage, instantaneously fruitful are the different sacred rites of those who have full faith in the efficacy of the Japas of Śiva's names.

27. O sage, so many sins are not committed by men in the world as are and can be destroyed by Śiva's names.

28. O sage, Siva's names repeated by men, immediately destroy the countless heaps of sins such as the slaughter of a brahmin.

29. Those who cross the ocean of worldly existence by resorting to the raft of the names of Śiva do definitely destroy those sins that are the root-cause of worldly existence.

30. O great sage, the destruction of sins that are the roots of worldly existence is certainly effected by the axe of Śiva's names.

31. The nectar of Śiva's names shall be drunk by those who are distressed and scorched by the conflagration of sins. Without it, the people who are scorched by the conflagration cannot have any peace.

32. Those who are drenched by the nectarine downpour of Śiva's names never feel ill at ease even in the middle of the conflagration of worldly existence.

33. The noble souls who have acquired great devotion to the names of Śiva, and those like them, attain perfect liberation instantaneously.

34. O lord of sages, devotion to the names of Śiva, that destroys all sins can be acquired only by him who has performed penances in the course of many births.

35. Salvation is easy of access only to him who has

extraordinary and unbroken devotion for the names of Śiva. I believe in this.

36. Even if he has committed many sins, a person who has reverence for the Japa of Śiva's names, becomes certainly free from all sins.

37. Just as the trees in a forest are burnt and reduced to ashes by the forest fire, so also are the sins destroyed by Śiva's names.

38. O Śaunaka, he who regularly sanctifies his body by the holy ashes and who performs the Japa of Śiva's names crosses even the terrible ocean of worldly existence.

39. A person who undertakes the Japa of Śiva's names is not sullied by sins even after misappropriating a brahmin's wealth and killing many brahmins.

40. After going through all the Vedas it has been decided by our ancestors that the noblest means of crossing the ocean of worldly existence is the performance of the Japa of Śiva's names.

41. O excellent sages, why should I say much ? By means of a single verse I shall mention the greatness and efficacy of the names of Śiva or the destruction of all sins.

42. The power of the names of Śiva in destroying sins is more than the ability of men to commit them.

43. O sage, formerly the king Indradyumna who was a great sinner, attained the excellent goal of the good through the influence of Śiva's names.

44. O sage, similarly a brahmin woman too of very sinful activities attained the excellent goal of the good through the influence of Śiva's names.

45. O excellent brahmins, thus I have told you about the surpassing excellence of the names. Now please listen to the greatness of holy ashes, the most sacred of all.

CHAPTER TWENTYFOUR

(*The greatness of the holy ashes*)

Sūta said :—

1. The ashes of auspicious nature are of two types. I shall explain their characteristics. Please listen attentively.

2. One is known as Mahābhasma (Great ashes) and the second is known as Svalpa (the little). The Mahābhasma is of various types.

3. It is of three types: Śrauta, (Vedic), Smārta (resulting from Smṛti rites) and Laukika (prepared from ordinary fire). The Svalpa is the ordinary ash which is of various forms.

4. The Śrauta and the Smārta ashes are to be used only by the twice-born. The Laukika can be used by every one.

5. Sages have said that the twice-born should apply the holy ashes repeating mantras. The others can simply apply without any mantra.

6. When dry cow-dung is reduced to ashes it is called Āgneya (fiery). O great sage, for the sake of Tripuṇḍra this ash can be used.

7. The ashes resulting from Agnihotra and other sacrificial rites shall be used for the Tripuṇḍra by men seeking intellect.

8. When the ashes are put on the forehead or smeared with water, the seven mantras "Agni[155]" etc. mentioned in the Jābālopaniṣad, shall be recited.

9. People of all varṇas and Āśramas shall put on Tripuṇḍra on the forehead or dust their bodies with the mantras mentioned in the Jābāla-Upaniṣad or if no mantra is used they shall do the same with reverence.

10. Dusting with the holy ashes and smearing the Tripuṇḍra in horizontal parallel lines shall not be

155. Compare Bhasmajābālopaniṣad. The mantras referred to are: (1) अग्निरिति भस्म, (2) वायुरिति भस्म, (3) जलमिति भस्म, (4) स्थलमिति भस्म, (5) व्योमेति भस्म, (6) देवा भस्म, (7) ऋषयो भस्म ।

abandoned by those who seek salvation. Śruti lays down that they shall not get negligent.

11-12. Śiva, Viṣṇu, Umā, Lakṣmī, goddess of speech and other gods and goddesses, brahmins, kṣatriyas, vaiśyas and persons of mixed castes and hill tribes have observed Tripuṇḍra and dusting always.

13. Those who do not observe Tripuṇḍra and Uddhūlana cannot practise well the various rites of the different Varṇas and Āśramas.

14. Those who do not observe with faith Tripuṇḍra and Uddhūlana cannot be liberated from the world even if they take ten million births.

15. Even after hundreds of crores of Kalpas, Śiva-knowledge will not dawn upon those who do not observe with faith Tripuṇḍra and Uddhūlana.

16. This is the final conclusion of all sacred texts that those who do not observe with faith Tripuṇḍra and Uddhūlana are tarnished by great sins.

17. Any action performed by those who do not observe Tripuṇḍra and Uddhūlana with faith will give adverse results.

18. O sage, the hatred towards Tripuṇḍra and Uddhūlana is kindled in the hearts of only those great sinners who hate everyone.

19. After performing the sacred rites of Śiva in the fire, the devotee who has realised the Self shall smear the forehead with the ahes repeating the mantra beginning with "Tryāyuṣā[155A]". The moment the ashes come in contact with his body he will be freed from sins of his impious acts.

20. He who observes Tripuṇḍra with white ashes during the three Sandhyās every day becomes free from all sins and rejoices with Śiva.

21. He who makes the Tripuṇḍra on the forehead with white ashes shall attain, on death, the primordial worlds.

22. No one shall repeat the six-syllabled mantra without applying ashes on the body. After making the Tripuṇḍra with the ashes he shall perform the Japa.

155A. VS. 3.62.

23-24. All holy centres and all sacrifices will be present for ever in the place where a man after having put ashes on his body stays permanently, no matter whether he is ruthless, base, sinful or commits morning sins, or is a fool or a fallen man.

25. Even a sinful person is worthy of being honoured by Devas and Asuras if he has Tripuṇḍra on his forehead. What then of a faithful man endowed with a pure soul?

26. All the holy centres and sacred rivers go ever to the place which a person who is endowed with Śiva Jñāna (knowledge of Śiva) and has put on ashes casually visits.

27. Why should I say more ? The sensible person shall always apply the ash, shall always worship the phallic image and shall always repeat the six-syllabled mantra of Śiva.

28. Neither Brahmā, nor Viṣṇu, nor Rudra, nor sages, nor the devas can explain adequately the greatness of the application of the ashes.

29. Even if a person has eschewed the duties of the different Varṇas and Āśramas, even if a person has omitted the holy rites of the Varṇas, he shall be freed from the sin if he wears Tripuṇḍra once.

30. Those men who exclude a man wearing Tripuṇḍra and perform holy rites are not liberated from worldly bondage even after crores of births.

31. If a brahmin wears the Tripuṇḍra with the ash on his forehead he must be considered as having learnt everything from the preceptor and as having performed every sacred rite.

32. Those who begin to strike on seeing a person who has applied the ash are reborn of Cāṇḍāla parents. O holy one, this can be guessed by the wise.

33. With great devotion Brahmins and Kṣatriyas shall apply the holy ashes over such parts of the body as are precribed by the rule repeating the mantra "Mā nastoke[156]" etc.

34. A Vaiśya shall apply the ashes repeating the Tryambaka[157] mantra and a Śūdra with the five-syllabled

156. Ibid. 16.16.
157. Ibid. 3.60.

mantra[158]. Widows and other women shall do like the Śūdras.

35. A house-holder shall repeat the Pañcabrahma[159] mantra etc. and a Brahmacārin shall repeat the Tryambaka-mantra[160] at the time.

36. The Vānaprastha shall repeat the Aghora mantra[161] and an ascetic shall observe with the Praṇava alone.

37. A Śivayogin being outside the pale of Varṇa and Āśrama rites because of his conception "I am Śiva" shall wear ashes with the Īśāna mantra.

38. Śiva has ordained that the rite of wearing ashes shall not be eschewed by the people of any caste and outside the bounds of caste by other living beings.

39. A person who has applied ashes on his body actually wears as many liṅgas as there are particles of the ash that remain on his body.

40-41. Brahmins, Kṣatriyas, Vaiśyas, Śūdras, people of mixed castes, women, widows, girls, heretics, a brahmacārin, a householder, a forest-dweller, an ascetic, performer of sacred rites and women who have Tripuṇḍra marks are undoubtedly liberated souls.

42. Just as the fire when touched with or without knowledge burns the body so does the ash worn consciously or unconsciously sanctify the man.

43. No man shall drink or eat even a bit without applying Bhasma or wearing Rudrākṣa. If he eats or drinks, whether he is a householder or Vānaprastha or an ascetic, a man of the four castes or of mixed caste, he becomes a sinner and goes to hell. If a man of the four castes repeats Gāyatrī[162] or if an ascetic repeats the Praṇava he shall be liberated.

44. Those who censure Tripuṇḍra actually censure Śiva. Those who wear it with devotion actually wear Śiva.

45. Fie upon the forehead that is devoid of ash. Fie upon the village that has no Śiva temple. Fie upon that life

158. Namaś śivāya.
159. VS. 29.11.
160. Ibid. 3.60.
161. Ibid. 16.2.
162. Ibid. 16.

that does not worship Śiva. Fie upon the lore that does not refer to Śiva.

46. Great indeed is the sin accruing even from the sight of those who censure Śiva who is the support of three worlds and those who censure the man wearing Tripuṇḍra on his forehead. They are on a par with pigs of rubbish heap, demons, donkeys, dogs, jackals and worms. Such sinful persons are hellish fiends even from their very birth.

47.* They may not see the sun during the day and the moon during the night. They may not see them even during sleep. They may be freed by repeating the Vedic Rudra Sūkta. Those who censure a person wearing the Tripuṇḍra are fools. A mere talk with them may cause the fall into hell. There is no way of saving then.

48. O sage, tāntrika is not authorised in a Śivayajña nor a person having Ūrdhvapuṇḍra (worn on the forehead by vertical mark by a Vaiṣṇava). A person marked with a heated wheel (a mark of a Vaiṣṇava) is excluded from Śivayajña.

49. There are many worlds to be attained as explained in Bṛhajjābāla Upaniṣad; taking that into consideration a man shall be devoted to the ashes.

50. Just as sandal paste alone can be applied over sandal paste, so also only the ash shall be applied over the sacred mark on the forehead. A sensible person will not apply anything over the forehead that wears the ornamental mark of ashes on it.

51. The Tripuṇḍra shall be applied upto the forelocks by women. Brahmins and widows shall apply the ash also. Similarly it shall be applied by persons of all Ā ramas. Thus it bestows salvation and destroys all sins.

52. He who makes Tripuṇḍra duly with the ash is freed from groups of great as well as small sins.

53-54. A Brahmacārin, a householder, a forest-dweller or an ascetic, brahmins, kṣatriyas, vaiśyas, śūdras, the low and the base people become pure by means of Tripuṇḍra and Uddhūlana applied according to the prescribed manner and get their heaps of sins destroyed.

55. A person regularly applying the ash is freed of the

*The text is corrupt and the English rendering is not certain.

sins of slaughter of women and cows and that of heroes and horses. There is no doubt about it.

56-60. By means of Tripuṇḍra, the following and similar others of innumerable sorts are destroyed immediately :— Theft of others' wealth, outraging the modesty of other men's wives, censuring others, usurping and forcibly occupying others' fields, harassing others, theft of plants, parks etc, incendiarism, acceptance from base people of the gifts of cow, gold, buffalo, gingelly seeds, blankets, cloths, cooked rice, food-grains, water etc; sexual intercourse with prostitutes, women of the tribal castes, fisher women, slave women, actresses, widows, virgins and women in their menstrual periods, selling of flesh, hides, gravy etc. and salt, calumny perjury, deceitful arguments and utterance of falsehood.

61. The theft of Śiva's property, censure of Śiva in certain places and the censure of the devotees of Śiva can be dispelled by the rites of expiation.

62. Even a Cāṇḍāla who wears Rudrākṣa over his body and the Tripuṇḍra on his forehead, is worthy of respect. He is the most excellent of all castes.

63. He who wears the Tripuṇḍraka on his forehead gains the same merit as one who takes his bath in the sacred rivers like Gaṅgā and whatever other sacred ponds, lakes and holy centres there are in the world.

64. The five-syllabled mantra which grants Śiva Kaivalya is on a par with seven crores of great and many crores of other mantras.

65. O sage, mantras of other deities bestowing all blessedness are easily accessible to the devotee who wears the Tripuṇḍra.

66. He who wears Tripuṇḍra raises a thousand predecessors and a thousand successors in his family.

67. In this life he will enjoy all worldly pleasures and live long without any disease. At the end of the span of his life he will have a peaceful death.

68-70. He will assume then a divine auspicious body endowed with eight accomplishments. He will travel by a divine aerial chariot attended by celestial gods. He will enjoy the pleasures of Vidyādharas, powerful Gandharvas, in the worlds of Indra and other guardians of the quarters

and those of Prajāpatis and finally reach Brahmā's region where he will sport with a hundred virgins.

71. He will enjoy different kinds of pleasures there for the full period of the span of life of Brahmā. He will then enjoy the pleasures in the Viṣṇuloka till hundred Brahmās die.

72. Thereafter he will attain Śivaloka and enjoy everlasting bliss there. Finally he will attain Śivasāyujya. No suspicion need be entertained in this matter.

73. After going through the essence of all Upaniṣads again and again, this is what has been arrived at that the Tripuṇḍra is conducive to great excellence.

74. A brahmin who censures the ash is no longer a brahmin but of another low caste. He will undergo the tortures of terrible hell for the period of the span of life of the four-faced Brahmā.

75. A man who wears the Tripuṇḍra while performing Śrāddha, Yajña, Japa, Homa, Vaiśvadeva and the worship of the deities is a purified soul and he conquers even death.

76. When impurities are evacuated, a bath with water shall be performed; a bath with the ash is always purificatory; a bath with mantras removes sin and if a bath with knowledge is taken, the greatest goal will be reached.

77. A man who takes the bath of ashes derives that benefit which all holy centres accord. He gets the merit thereof.

78. Bath with the ash is a holy centre where Gaṅgā Snāna is possible every day. Śiva is represented by the ash which directly sanctifies the three worlds.

79. Infructuous is the knowledge, meditation, gift and japa if these are performed by a Brāhmaṇa without wearing Tripuṇḍraka.

80. A forest-dweller, virgins and men without initiation shall apply the ash pasted in water upto the midday and thereafter without water.

81. He who wears Tripuṇḍra like this regularly with a pure controlled mind must be considered a true devotee of Śiva. He derives worldly pleasures and salvation.

82. If a person does not wear a bead of Rudrākṣa

which accords many merits, if he is devoid of Tripuṇḍra as well, his life becomes futile.

83. Thus I have briefly told you the greatness of Tripuṇḍra. This is a secret to be safely guarded by you from all living beings.

84. O leading sages, in the different parts of the body as the forehead etc. three lines constitute the Tripuṇḍra.

85. The Tripuṇḍra on the forehead extends from the middle of the eyebrows to the tips of the brows on either side.

86. With the middle and the ring fingers a line drawn in the opposite direction is called Tripuṇḍra.

87. With the three middle fingers, take the ashes and apply the Tripuṇḍra on the forehead. It would give worldly pleasures and salvation.

88. For each of the three lines there are nine deities everywhere in the body. I shall mention them. Listen attentively.

89-90. The nine deities of the first line are :—The syllable "A", Gārhapatya fire (sacrificial fire), Earth, Dharma, the attribute Rajas, Ṛgveda, Kriyāśakti (the power to do), Prātaḥsavana (morning rituals) and Mahādeva. O foremost among sages, this shall be carefully understood by those who are initiated in the cult of Śiva.

91-92. The nine deities of the second line are :—The syllable "U", Dakṣiṇā fire (sacrificial fire), the principle of Ether, Attribute Sattva, Yajurveda, Mādhyandina Savana midday rituals), Icchāśakti (the will-power), the Antarātman (the immanent soul) and Maheśvara. O foremost among sages, this must be carefully understood by those who are initiated in the cult of Śiva.

93-94. The nine deities of the third line are :—The syllable "M", Āhavanīya (sacrificial) fire, the supreme soul, the attribute Tamas, heaven, Jñāna Śakti, Sāmaveda, the third Savana (evening rituals) and Śiva. O foremost among sages, this must be carefully understood by those initiated in the cult of Śiva.

95. Thus making obeisance to the deities of the different parts with devotion, one shall apply the Tripuṇḍra. One will become pure and derive worldly pleasures and salvation.

96. Thus I have mentioned, O lordly sages, the deities of the different parts of the body. Now please listen to the different parts connected with them.

97. These lines are to be made either in thirtytwo places, or half of that—in sixteen places, or in eight places or in five places.

98-102. The thirty-two places are :—head, forehead, two ears, two eyes, two noses, mouth, neck, two arms, two elbows, two wrists, chest, two sides, navel, two testicles, two thighs, two knees, two calves, two heels and two feet. The names of the following shall be uttered when the Tripuṇḍra is applied :—Fire, Water, Earth, Wind, the quarters, the guardians of the quarters, the eight Vasus.[163] The eight Vasus are Dharā, Dhruva, Soma, Āpa, Anila, Anala, Pratyūṣa and Prabhāsa.

Or the devotee shall apply the Tripuṇḍra in sixteen parts of the body.

103—109. The sixteen parts mentioned before are :—head, forehead, neck, two shoulders, two arms, two elbows, two wrists, chest, navel, two sides and back. The names of the deities presiding over them and which are to be worshipped are :—two Aśvins, Dasra and Nāsatya, Śiva, Śakti, Rudra, Īśa, Nārada, and nine Śaktis—Vāmā etc., or the sixteen parts are :—Head, hair, two eyes, the mouth, two arms, chest, navel, two thighs, knees, two feet and the back. The deities are :—Śiva, Candra, Rudra, ka (Brahmā), Vighneśvara, Viṣṇu, Śrī in the heart, Śambhu, Prajāpati in the navel, Nāga, Nāgakanyās, Ṛṣikanyās in the feet and the ocean of vast expansion in the back. Now the eight parts are mentioned.

110. The private parts, forehead, the excellent pair of ears, two shoulders, chest and navel—these are the eight parts of the body.

111. The presiding deities are Brahmā and the seven

163. The eight Vasus mentioned in this verse differ in certain names from those in the Śatapatha Brāhmana : Cp

पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसवः ।

ŚB. 11.6 3.6.

sages.[164] O lordly sages, this is what has been mentioned by those who know about the efficacy of the ashes.

112. Or these five parts are to be used for applying ashes as mentioned by those who know more about the efficacy of the ashes. They are :— forehead, two arms, chest and navel

113—114. Considering the place and time whatever possible shall be done by the devotee. If incapable of dusting the whole body with the holy ashes he shall have the Tripuṇḍra on the forehead alone, remembering lord Śiva, the three-eyed, the support of the three Guṇas and the progenitor of the three devas by repeating Namaḥ Śivāya (obeisance to Śiva).

115. He shall have Tripuṇḍra in the sides saying Īśābhyāṁ Namaḥ (obeisance to Śiva and the goddess) and in the forearms by saying Bījābhyām Namaḥ (obeisance to the generating seeds).

116. He shall apply the ashes beneath by saying Namaḥ Pitṛbhyām (obeisance to the manes) and above by saying Namaḥ Umeśābhyām (obeisance to Umā and Īśa), on the back and the back of the head by saying Namaḥ Bhīmāya (obeisance to Bhīma).

CHAPTER TWENTYFIVE

(The greatness of Rudrākṣa)

Sūta said :

1. O sage Śaunaka, highly intelligent, of the form of Śiva, noble-minded, please listen to the greatness of Rudrākṣa. I shall explain it briefly.

2. Rudrākṣa is a favourite bead of Śiva. It is highly sanctifying. It removes all sins by sight, contact and Japas.

3. O sage, formerly the greatness of Rudrākṣa was

164. Seven sages, viz. Marīci, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasiṣṭha are represented by a group of seven stars called Ursa Major.

declared to the Goddess by Śiva, the supreme soul, for rendering help to the worlds.
Śiva said :

4. O Śivā, Maheśāni, be pleased to hear the greatness of Rudrākṣa. I speak out love for you from a desire for the benefit of the devotees of Śiva.

5-7. O Maheśāni, formerly I had been performing penance for thousands of divine years. Although I had controlled it rigorously, my mind was in flutter. Out of sport, I being self-possessed just opened my eyes, O Goddess, from a desire of helping the worlds. Drops of tears fell from my beautiful half-closed eyes. From those tear-drops there cropped up the Rudrākṣa plants.

8. They became immobile. In order to bless the devotees they were given to the four Varṇas devoted to the worship of Viṣṇu

9-10. Rudrākṣas grown in Gauḍa[165] land became great favourites of Śiva. They were grown in Mathurā, Laṅkā, Ayodhyā, Malaya[166], Sahya[167] mountain, Kāśī and other places. They are competent to break asunder the clustered sins unbearable to the others, as the sacred texts have declared.

11. At my bidding they were classified into Brahmins, Kṣatriyas, Vaiśyas and Śūdras. These Rudrākṣas are of auspicious nature.

12. The colours of the four types of Rudrākṣas are respectively white, red, yellow and black. All people shall wear the Rudrākṣa of their own Varṇa.

13. If they desire their benefit, namely worldly pleasures and salvation and if the devotees of Śiva wish to gratify Śiva they must wear the Rudrākṣa.

14. A Rudrākṣa of the size of an Emblic myrobalan

165. Gauḍa deśa, according to Skandapurāṇa, was the central part of Bengal extending from Vaṅga to the borders of Orissa :

वङ्गदेशं समारभ्य भुवनेशान्तगः शिवे ।
गौडदेशः समाख्यातः सर्वविद्याविशारदः ॥

166. Malaya : a mountain range on the west of Malabar, the western ghats, abounding in sandal trees.

167. Sahya : It is one of the seven principal ranges, the other six being Mahendra, Malaya, Sūktimat, Ṛkṣa, Vindhya and Pāripātra or Pāriyātra.

(Dhātrīphala) is mentioned as the most excellent; one of the size of the fruit of the jujube tree (Badarīphala) is spoken of as the middling.

15. O Pārvatī, lovingly listen to this from a desire for the benefit of the devotees. The meanest of Rudrākṣas is of the size of a gram according to this excellent classification.

16. O Maheśvarī, even the Rudrākṣa which is only of the size of the fruit of the jujube accords the benefit and heightens happiness and good fortune.

17. That which is of the size of the emblic myrobalan is conducive to the destruction of all distresses. That which is of the size of a Guñjā (the berry) is conducive to the achievement of the fruit of all desires.

18. The lighter the Rudrākṣa, the more fruitful it is. Each of these is fruitful and that of a weight of one tenth is considered by scholars as the most fruitful.

19. The wearing of Rudrākṣa is recommended for the sake of destroying sins. Hence that which is conducive to the achievement of every object has to be worn certainly.

20. O Parameśvarī, no other necklace or garland is observed in the world to be so auspicious and fruitful as the Rudrākṣa.

21. O Goddess, Rudrākṣas of even size, glossy, firm, thick and having many thornlike protrusions yield desires and bestow worldly pleasures and salvation for ever.

22. Six types of Rudrākṣas shall be discarded :— that which is defiled by worms, is cut and broken, has no thornlike protrusions, has cracks and is not circular.

23. That which has a natural hole from end to end is the most excellent; that which is bored through by human effort is the middling one.

24. The wearing of Rudrākṣa is spoken of as conducive to the destruction of great sins. If eleven hundred Rudrākṣas are worn on the person, the man assumes the form of Rudra.

25. Even in hundreds of years it is impossible to describe adequately the benefit derived by wearing eleven hundred and fifty Rudrākṣas.

26. A devout man shall make a coronet consisting of five hundred and fifty Rudrākṣas.

27. A person of pious nature shall make three circular strings in the manner of the sacred thread, each having three hundred and sixty beads.

28. O Maheśvarī, three Rudrākṣas must be worn on the tuft and six in each of the ears right and left.

29-30. Hundred and one Rudrākṣas shall be worn round the neck; eleven Rudrākṣas shall be worn round each of the arms, elbows and wrists. Devotees of Śiva shall have three Rudrākṣas in the sacred thread and round the hips five Rudrākṣas shall be tied.

31. O Parameśvarī, the person by whom so many Rudrākṣas are worn is worthy of being bowed to and adored by all like Maheśa.

32. Such a person while in contemplation shall be duly seated and addressed "O Śiva". Seeing him, every one is freed from sins.

33. This is the rule regarding eleven hundred Rudrākṣas. If so many are not available, another auspicious procedure I mention to you.

34-36. One Rudrākṣa shall be worn on the tuft, thirty on the head, fifty round the neck; sixteen in each of the arms; twelve round each of the wrists; five hundred on the shoulders, and three strings each having hundred and eight in the manner of the sacred thread. He who wears in all a thousand Rudrākṣas and is of firm resolve in performing rites is bowed to by all Devas like Rudra himself.

37-39. One Rudrākṣa shall be worn on the tuft, forty on the forehead, thirty-two round the neck; hundred and eight over the chest; six in each of the ears; sixteen round each of the arms; O lord of sages, according to the measurement of the forearms, twelve or twice that number shall be worn there. A person who wears so many, out of love, is a great devotee of Śiva. He shall be worshipped like Śiva. He is worthy of being always honoured by all.

40. It shall be worn on the head repeating Īśāna[168] mantra; on the ears with Tripuruṣa[169] mantra; round the

168. VS. 39.8.
169. Ibid., 17.11.

neck with Aghora[170] mantra and on the chest also likewise.

41. The wise devotee shall wear the Rudrākṣa round the forearms with Aghora Bīja mantra. A string of fifteen beads shall be worn on the stomach with Vāmadeva mantra.[171]

42. With five mantras—Sadyojāta etc. three, five or seven garlands shall be worn. Or all beads shall be worn with the Mūla mantra[172].

43. A devotee of Śiva shall refrain from eating meat, garlic, onion, red garlic, potherb, Śleṣmātaka, pig of rubbish and liquors.

44. O Umā, daughter of the mountain, the white Rudrākṣa shall be worn by the brahmin, the red by the Kṣatriya, the yellow by the Vaiśya, the black by the Śūdra. This is the path indicated by the Vedas.

45. Whether he is a householder, forest-dweller, ascetic or of any Order, none shall go out of this secret advice. Only by great merits can the opportunity to wear the Rudrākṣa be obtained. If he misses it he will go to hell.

46. The Rudrākṣas of the size of an Emblic myrobalan and those of lighter weight but depressed with thorns, those eaten by worms or without holes and those characterized by other defects shall not be worn by those wishing for auspicious results. They shall avoid small ones of the size of gram. O Umā, Rudrākṣa is an auspicious complement to my phallic image. The small one is always praiseworthy.

47. People of all Varṇas and Āśramas even women and Śūdras can wear Rudrākṣa at the bidding of Śiva. The ascetics shall wear it with the Praṇava.

48. If any one wears it during the day he is freed from sins committed during the night; if he wears it during the night he is freed from the sins committed during the day. Similar is the result with its wearing during morning, midday or evening.

49. Those who wear Tripuṇḍra, the matted hair and the Rudrākṣa do not go to Yama's abode.

170. Ibid., 16.2

171. TA. 10.44.1; Mahā 4.17.2.

172. The five-syllabled mantra "Namaḥ Śivāya" is the basic mantra of Śiva.

50-52. [Yama's directive to his attendants :—] "Those who wear at least one Rudrākṣa on their heads, Tripuṇḍra on the forehead and repeat the five-syllabled mantras shall be honoured by you all. They are indeed saintly men. You can bring the man here who has no Rudrākṣa on his person, and no Tripuṇḍra on his forehead and who does not utter the five-syllabled mantra. All those who have the ash and Rudrākṣa shall be honoured always by us after knowing their power. They shall never be brought here".

53. Yama commanded his attendants like this. They too remained quiet agreeing to it. In fact they were surprised.

54. Hence Mahādevī, the Rudrākṣa as well as the person who wears it is my favourite. O Pārvatī, even if he has committed sins he becomes pure.

55. He who wears Rudrākṣa round the hands and arms and over the head cannot be killed by any living being. He shall roam in the world in the form of Rudra.

56. He shall be respected by the Gods and Asuras always. He shall be honoured like Śiva. He removes the sin of any one seen by him.

57. If a person is not liberated after meditation and acquisition of knowledge he shall wear Rudrākṣa. He shall be freed from all sins and attain the highest goal.

58. A mantra repeated with Rudrākṣa is a crore times more efficacious. A man wearing Rudrākṣa derives a hundred million times more merit.

59. O Goddess, as long as the Rudrākṣa is on the person of a living soul he is least affected by premature death.

60. One shall attain Rudra on seeing a person with Tripuṇḍra, his limbs covered with Rudrākṣa and repeating the Mṛtyuñjaya mantra[173].

61. He is a favourite of the five deities[174] and a

173. VS. ३० 60.

174. The five deities referred to here are : the sun, Gaṇeśa, Goddess Durgā, Rudra and Viṣṇu. Cp.

आदित्यं गणनाथं च देवीं रुद्रं च केशवम् ।
पञ्चदैवतमित्युक्तं सर्वकर्मसु पूजयेत् ॥

favourite of all gods. O beloved, a devotee shall repeat all mantras wearing a garland of Rudrākṣas (or counting on the beads).

62. Even the devotees of Viṣṇu and other deities shall unhesitatingly wear the Rudrākṣa. Especially the devotee of Rudra shall wear Rudrākṣas always.

63. Rudrākṣas are of various types. I shall explain their different classifications. O Pārvatī, hear with great devotion. These Rudrākṣas bestow worldly pleasures and salvation.

64. A Rudrākṣa of a single face is Śiva Himself. It bestows worldly pleasures and salvation. The sin of brahmin-slaughter is washed off at its mere sight.

65. Where it is adored, Fortune cannot be far off. Harms and harassments perish. All desires are fulfilled.

66. A Rudrākṣa with two faces is Īśa, the lord of devas. It bestows the fulfilment of all desires. Especially, that Rudrākṣa quickly quells the sin of cow-slaughter.

67. A Rudrākṣa with three faces always bestows means of enjoyment. As a result of its power all lores become firmly established.

68. A Rudrākṣa of four faces is Brahmā Himself. It quells the sin of man-slaughter. Its vision and its contact instantaneously bestow the achievement of the four aims of life.

69. A Rudrākṣa with five faces is Rudra Himself. Its name is kālāgni. It is lordly. It bestows all sorts of salvation and achievement of all desired objects.

70. A five-faced Rudrākṣa dispels all sorts of sins such as accrue from sexual intercourse with a forbidden woman and from eating forbidden food.

71. A Rudrākṣa with six faces is Kārtikeya. A man who wears it on the right arm is certainly absolved of the sins of brahmin-slaughter and the like.

72. A Rudrākṣa with seven faces, O Maheśāni, is called Anaṅga. O Deveśī, by wearing it even a poor man becomes a great lord.

73. A Rudrākṣa with eight faces is called Vasumūrti and Bhairava. By wearing it a man lives the full span of life. After death he becomes the Trident-bearing lord (Śiva).

74. A Rudrākṣa with nine faces is also Bhairava. Its sage is Kapila. Its presiding goddess is Durgā of nine forms, Maheśvarī Herself.

75. That Rudrākṣa shall be worn on the left hand with great devotion. He shall certainly become Sarveśvara like me.

76. O Maheśānī, a Rudrākṣa with ten faces is Lord Janārdana Himself. O Deveśī, by wearing it, the devotee shall achieve the fulfilment of all desires.

77. O Parameśvarī, a Rudrākṣa with eleven faces is Rudra. By wearing it one becomes victorious everywhere.

78. One shall wear the twelve-faced Rudrākṣa on the hair of the head. All the twelve Ādityas (suns) are present therein.

79. A Rudrākṣa with thirteen faces is Viśvedeva. By wearing it, a man will attain the realisation of all desires. He will derive good fortune and auspiciousness.

80. A Rudrākṣa with fourteen faces is the highest Śiva. It shall be worn on the head with great devotion. It quells all sins.

81. O daughter of the king of mountains, thus I have explained to you the different types of Rudrākṣas based on the number of faces. Please listen to the mantras with devotion.

Oṁ Hrīṁ obeisance	Single-faced
Oṁ obeisance	2 ,,
Klīṁ obeisance	3 ,,
Oṁ Hrīṁ obeisance	4 ,,
Oṁ Hrīm obeisance	5 ,,
Oṁ Hrīṁ Huṁ obeisance	6 ,,
Oṁ Huṁ obeisance	7 ,,
Oṁ Huṁ obeisance	8 ,,
Oṁ Hrīṁ Huṁ obeisance	9 ,,
Oṁ Hrīṁ obeisance	10 ,,
Oṁ Hrīṁ Huṁ obeisance	11 ,,
Oṁ Krauṁ Kṣauṁ Rauṁ obeisance	12 ,,
Oṁ Hrīṁ obeisance	13 ,,
Oṁ obeisance	14 ,,

82. For the achievement of all desired objects, the devotee shall wear the Rudrākṣa with mantras. He shall

have great devotion and faith. He shall be free from lethargy.

83. The man who wears the Rudrākṣa without mentra falls into a terrible hell and stays there during the tenure of fourteen Indras.

84-85. On seeing a man with the garland of Rudrākṣas, all evil spirits, ghosts, Piśācas, witches like Dākinī and Śākinī, other malignant spirits, evil charms and spells etc. fly away suspecting a quarrel.

86. Seeing a devotee with the garland of Rudrākṣas, O Pārvatī, Śiva, Viṣṇu, Devī, Gaṇapati, the sun and all the Gods are pleased.

87. Thus realising its greatness the Rudrākṣa must be worn well, O Maheśvarī, repeating the mantras with devotion to make virtues flourish.

88. Thus, the greatness of ash and Rudrākṣa that bestow worldly pleasures and salvation, was explained to Girijā by Śiva, the supreme soul.

89. The persons who apply ash and wear Rudrākṣa are great favourites of Śiva. Enjoyment of worldly pleasures and salvation are certainly due to their influence.

90. He who applies ash and wears Rudrākṣa is called a devotee of Śiva. A person devoted to the Japa of the five-syllabled mantra is a perfect and noble being.

91. If Mahādeva is worshipped without the Tripuṇḍra of ash and without the garland of Rudrākṣa, he does not bestow the fruit of cherished desire.

92. Thus, O lord of sages, whatever has been asked has now been explained. The greatness of ash and Rudrākṣa bestows the luxuriant fulfilment of all desires.

93. He who regularly listens to the highly auspicious greatness of ash and Rudrākṣa with devotion shall attain the fulfilment of all desires.

94. He will enjoy all happiness here. He will be blessed with sons and grandsons. In the next world he will attain salvation. He will be a great favourite of Śiva.

95. O lordly sages, thus the compendium of Vidyeśvara-saṁhitā has been narrated to you all. As ordered by Śiva it bestows achievement of everything and salvation.

RUDRA-SAṀHITĀ

SECTION I

Creation

CHAPTER ONE

(The inquiry of the sages)

1. I bow to Śiva the consort of Gaurī, the sole cause of the origin, sustenance, dissolution of the universe, who has understood the reality, who is of endless renown, who is the support of Māyā but is free from its influence, whose form is incomprehensible, who is unsullied and who is perfect knowledge itself.

2. I salute Śiva who is prior to Prakṛti, who is calm and tranquil, the only excellent Puruṣa, who has created this visible universe and who stays both within and without like ether.

3. I salute Śiva, of unmanifest form, who having extended himself by way of creation stands in the middle of it while the worlds move around him like iron filings round the magnet.

Vyāsa said :—

4. I describe this after bowing to Śambhu, the father of the universe, Śivā the mother of the universe and Gaṇādhīśa their son.

5. Once Śaunaka and other sages living in Naimiṣa forest asked Sūta with full devotion.

The sages said :—

6. The good and auspicious story of Vidyeśvarasaṁhitā has been heard by us. This first delightful compendium, "On the achievable and the means of achievement" is lovingly disposed to the devotees.

7. Sūta, O blessed Sūta, live long. Be happy. You will

please narrate to us, O dear, the great anecdotes of Śiva.

8. O sinless one, drinking the nectar of knowledge poured out from your lotus-mouth we are never satiated. Hence we would like to inquire of you something more.

9. O omniscient one, by the favour of Vyāsa you have realised contentment. There is nothing not known to you whether of the past, present or future.

10. In return for your excellent devotion you have gained the great favour of your preceptor Vyāsa. You have understood everything. You have made your life highly noble and purposeful.

11. Now, O wise one, please explain the excellent form of Śiva. Please narrate the divine anecdote of Śiva and Pārvatī without omitting anything.

12. Maheśvara is Aguṇa (free from attributes). How does He take up the Saguṇa from in the world ? We do not know the true nature of Śiva, despite our great deliberation.

13. Before the origin of creation how does lord Śiva maintain His form ? In the midst of creation how does He maintain His sport ?

14. How does lord Maheśvara stand at the moment of dissolution ? How is Śaṅkara who blesses the world with happiness propitiated ?

15. What benefit does the great Lord confer when He is pleased with His own devotees and others ? Please tell us.

16. We have heard that the lord becomes pleased instantaneously. The merciful lord is unable to bear the stress and strain that His devotee undergoes.

17. The three deities Brahmā, Viṣṇu and Maheśa are born of Śiva. Among them Maheśa when he has all the substrata of elements is Śiva himself as distinct from Maheśa[175].

18. Please explain His manifestation and tell us

175. According to this statement Brahmā, Viṣṇu, Maheśa are the three forms of Śiva. In the Kūrma Purāṇa, (II. 37. 70-71) there occurs a slightly modified version : Agni (Tamas), Brahmā (Rajas) and Viṣṇu (Sattva) are the three forms of Rudra while another form, full and attributeless is Śiva himself.

about His various activities. Please tell us about the birth of Umā and her marriage too, O lord.

19. Their domestic life and their divine sports shall also be narrated to us. O sinless one, please tell us all about it and anything else that shall be told.

Vyāsa said :—

20. Being thus requested Sūta was delighted. Remembering the lotus-like feet of Śiva he replied to the sages.

Sūta said :—

21. O lordly sages, what you have asked for is very nice. You are all blessed inasmuch as your minds are drawn towards Sadāśiva's anecdotes.

22. Like the holy waters of the Gaṅgā the inquiry into the anecdotes of Sadāśiva sanctifies the three persons : the narrator, the inquirer and the hearer.

23. O brahmins, except for the slayer of animals, who can be averse to hear the narrative of the attributes of Śiva, that highly delights three types of people always ?

24. When it is being recited by persons who have no attachment or desire, it is verily an antidote for all ailments of worldly existence, for it is highly delightful to the ear and the heart while at the same time it bestows all objects.

25. O brahmins, I shall explain Śiva's sports in the light of your enquiry as far as my intelligence enables me to do so. Please listen respectfully.

26. Induced by lord Viṣṇu, a manifestation of Śiva, Nārada had also put the same question to his father Brahmā as you are asking me now.

27. On hearing the words of his son, Brahmā, a devotee of Śiva, was delighted in his mind. Out of love he sang the glory of Śiva heightening the pleasure of the excellent sage (Nārada).

Vyāsa said:—

28. The learned brahmins, on hearing the words of Sūta became eager to know more of that conversation and so asked him.

The sages said:—

29. O Sūta, O blessed Sūta, of great intellect and foremost among the devotees of Śiva, on hearing your most delightful words our minds have become very eager to know more.

30-31. Dear one, please tell us lovingly when this highly pleasant conversation between Brahmā and Nārada took place, wherein Śiva's glory was sung and the divine sport of Lord Śiva, destructive of worldly existence, had been discussed. What were the questions and how were they answered, please explain.

32. On hearing these words of the sages of noble mind Sūta was pleased much and narrated everything pertaining to the conversation referred to.

CHAPTER TWO

(*Indra sends Kāmadeva to disturb the penance of Nārada*)

Sūta said:—

1. O brahmins, once Nārada the excellent sage, son of Brahmā was inclined to perform penance controlling himself very much.

2. There is a very beautiful cave in the Himālaya mountain near which the celestial river flows rapidly.

3. There was a great hermitage of divine splendour which was resplendent in many ways. Nārada endowed with divine vision went there to perform the penance.

4. On seeing the hermitage (very convenient for penance) the leading sage performed the penance for a long time, seated firmly and steadily, keeping silent, controlling the breath and retaining the purity of the intellect.

5. O brahmins, the sage performed meditation and contemplation wherein the realisation "I am Brahman" is generated leading to the direct perception of Brahman.

6. When the great sage Nārada was thus performing penance, the mind of Indra became excessively agitated and he trembled.

7. Thinking "This sage is yearning for my kingdom" Indra wanted to spoil it.

8. Indra, the leader of Devas, remembered Kāmadeva (Cupid) who arrived there immediately, accompanied by his Queen (Rati) and spring (his friend).

9. The king of Devas, endowed with crooked intelligence to achieve his interests, saw that Kāma had arrived and addressed him thus.

Indra said:—

10. O friend, of great prowess, always doing what is beneficent to me, please hear lovingly what I am going to say. Render me your help.

11. Strongly supported by you I have destroyed the pride of many ascetics O friend, the stability of my kingdom is always due to your blessing.

12. Nārada, the sage, is performing a penance in the Himālaya mountain directing his mind towards the Lord of the universe with great mental control and firm resolve.

13. I now fear lest he should beg of Brahmā my kingdom. You must go there now itself and hinder his penance.

14. Being thus commanded by Indra, Kāmadeva, accompanied by his wife (Rati) and Madhu, his friend, went haughtily to that place. He then prepared his own means of attack.

15. He employed all his arts there immediately. Spring too haughtily spread his prowess of diverse nature.

16. O great sages, the mind of the sage (Nārada) did not waver. Only the arrogance of these fellows suffered a setback and that too by the favour of Maheśa.

17. Please listen to the reason thereof, O Śaunaka and other sages! By the controlling power of the lord, Kāma could not exercise any influence.

18. It was in this very place that Śiva, the indefatigable enemy of Kāma, had formerly performed a great penance. It was here that Kāma was reduced to ashes—Kāma who used to spoil the penances of sages.

19. Rati wanted the resuscitation of Kāma and requested the Devas. They appealed to lord Śiva, the benefactor of the whole world who said thus :

20. "O Gods, after some time Kāma will come to life again. But none of his tricks will succeed here.

21. Whatever space all round this spot is visible to persons here, will be out of the influence of Kāma for ever, O Devas.

22. It was due to this statement of Śiva that Kāma's viles did not prevail upon Nārada. From Śiva's abode he went to Indra.

23. Kāma then narrated everything about the sage and commended his power. At Indra's bidding Kāma returned to his own place.

24. Deluded by Śiva's Māyā (power of illusion) Indra was unaware of the true facts and was greatly surprised and he admired Nārada.

25. Śiva's Māyā is incomprehensible to all. The whole universe is deluded by it. Only the true devotees of dedicated souls escape.

26. Backed by Śiva's blessings Nārada stayed in the hermitage for a long time. Then realising that his penance was complete, the sage concluded the same.

27. Thinking that he had conquered Kāma he was puffed with pride. He was devoid of true knowledge and deluded by Śiva's Māyā.

28. O great sages, blessed and very blessed is Śiva's Māyā. Even Viṣṇu, Brahmā and others do not know the the turn it takes.

29. In that state of delusion and puffed up arrogance, the great sage Nārada went to Kailāsa to expatiate on his own achievement.

30. Bowing down to Rudra, the sage arrogantly spoke of his exploits with the conviction that he was equal to the noble-souled lord, the conqueror of Kāma, i.e., Śiva.

31. On hearing it, Śiva who is favourably disposed to His devotees, advised Nārada who was ignorant of the real cause, whose mind had strayed and who had been deluded by His (Śiva's) Māyā.

Rudra said :—

32. "Dear Nārada, O wise sage, you are blessed. But

please listen to me. Never speak like this anywhere else, especially in the presence of Viṣṇu.

33. Even when you are asked you should not mention your achievements as you have done just now. These should be guarded as close secrets and should never be expressed.

34. I bid you specifically like this because you are a great favourite of mine. Since you are a devotee of Viṣṇu you are my follower as all his devotees are."

Sūta said :—

35. Lord Rudra, the cause of creation, advised him in many ways like this. But Nārada who was still under the influence of Śiva's Māyā did not take up this wholesome advice.

36. The future course of actions shall be considered inevitable by sensible persons. The will of Śiva cannot be warded off by any one.

37. Then the great sage went to Brahmā's world. After saluting Brahmā he told him about his conquest of Kāma as a result of his penance.

38. On hearing that, Brahmā remembered the lotus-like feet of Śiva and knew thereby the true cause. He then forbade his son.

39. Although foremost among the wise, Nārada did not take up the advice of Brahmā as he had been deluded by Śiva's Māyā. The sprout of arrogance had been so fixed in his mind.

40. Everything will take place in the world in the manner Śiva wills. It is true that the entire universe is dependent on His will.

41. Nārada hastened to Viṣṇuloka in the same state of senseless arrogance, to boast of his exploits in the presence of Viṣṇu.

42. When Viṣṇu saw Nārada approaching, he could guess the purpose of his visit. He stood up and received him cordially. He walked forward and embraced him lovingly.

43. He made Nārada sit comfortably. After remem-

bering the lotus-like feet of Śiva, He frankly uttered these words intended to quell the arrogance of Nārada.

Viṣṇu said :—

44. "O dear Nārada, foremost among sages, you are blessed. I am sanctified by your visit. May I know where you come from and why you have come?"

45. On hearing these words of Viṣṇu, the sage Nārada felt elated. He narrated his story in the same haughty manner.

46. On hearing the arrogant words of the sage, Viṣṇu remembered the lotus-like feet of Śiva again and understood the true cause.

47. Viṣṇu, a leading devotee of Śiva, with his soul dedicated to Śiva, bowed his head and eulogised Parameśvara, the lord of the holy mountain, with his palms joined in reverence.

Viṣṇu said :—

48. "O Lord, O Lord Mahādeva, Parameśvara, be pleased. O Śiva thou art blessed. Thy Māyā enchants everyone."

49. Having thus chanted the prayer to Śiva, the supreme Ātman, he closed his eyes and meditated on His lotus-like feet and stopped.

50. On coming to know what Śiva was about to do, through Śiva's bidding, he addressed the great sage pleasantly.

Viṣṇu said :—

51. O foremost among sages, you are blessed. You are the storehouse of austerities and large-hearted. O sage, lust and delusion rise only in the heart of that man who is devoid of the three types of devotion.[176]

52. Base passions that bring in their wake all sorts of miseries crop up in him instantly. But you are vowed to perpetual celibacy. You are ever endowed with knowledge and devoted to non-attachment.

176. See note 16 on P. 17.

53-55. Unaffected by passion and highly intelligent by nature how can you be swayed by lust?"

On hearing words like these, the great sage laughed within himself but spoke to Viṣṇu humbly.

Nārada said :—

"O lord, what can Kāma do to me if you remain favourable to me ?"

Saying so, the sage who had paid a casual visit bowed to Viṣṇu and left.

CHAPTER THREE

(Nārada attends the Svayaṃvara of a virgin and is discomfited)

The sages said:—

1-2. Sūta, O blessed Sūta, the disciple of Vyāsa, our obeisance to thee. It is due to thy grace that this wonderful story has been narrated to us, O dear one. Now tell us in detail what Viṣṇu did after Nārada had left the place? And where did Nārada go ?

Vyāsa said:—

3. On hearing these words of the sages, Sūta[177] the wise and excellent scholar of Purāṇas remembered Śiva, the cause of different kinds of creation and replied.

Sūta said :—

4. When Nārada went away casually Viṣṇu, skilful in wielding his Māyā, spread his Māyā, as Śiva had willed.

5. On the path taken by the sage He created a big wonderful city. It was a hundred Yojanas in extent and surprisingly beautiful.

6. It was far more beautiful than heaven. Many

177. See note 2 on P. 1.

articles were displayed there. Men and women of all the four castes stayed there.

7. The wealthy and prosperous king of that city named Śīlanidhi was preparing for the gorgeous celebration of the voluntary wooing (Svayaṁvara)[178] of his daughter.

8. Brilliant princes coming from all the four quarters eager to court the princess had thronged there dressed in diverse ways.

9. On seeing such a splendid city Nārada[179] was enchanted. With his love kindled, he eagerly went to the palace threshold.

10. When the sage reached the palace the king Śīlanidhi adored him, having offered him a seat on the splendid throne studded with precious gems.

11. He called his daughter Śrīmatī and asked her to kneel down at the feet of Nārada.

12. Being struck with wonder on seeing the girl, Nārada said—"O king, who is this lovely girl comparable to celestial damsels ?"

13. On hearing the words of the sage, the king replied with his palms joined in reverence—"O sage, this is my daughter Śrīmatī.

14. She has attained the marriageable age. She is in search of a qualified bridegroom. She has all charms and accomplishments and her Svayaṁvara is imminent.

15. O sage, kindly foretell her destiny, everything that is in her horoscope. Please tell me what sort of a husband she will get."

16. By the time these words were spoken Nārada had become an agitated victim of love and desired her. Addressing the king, he said thus :—

17. "O great king, this daughter of yours is endowed

178. This was an ancient custom amongst the kings of Kṣatriya caste to hold a public assembly of suitors for the selection of a husband for their daughters.

179. Nārada is one of the ten mind-born sons of Brahmā having sprung from his thigh. He is celebrated as a divine sage and is associated with another sage Parvata. He is represented as the messenger from the Gods to men and vice versa and as being very fond of promoting discords among Gods and men; hence he is called Kalipriya.

with all characteristics : She is highly fortunate and blessed like Lakṣmī. She is an abode of all qualities.

18. Her future husband will certainly be a splendid God, lord of all, unvanquished, heroic, on a par with Śiva, and Vying with Kāmadeva".

19. Having said this, the casual visitor Nārada took leave of the king. Deluded by Śivā's Māyā he was extremely oppressed by love.

20. The sage began to muse—"How shall I get her? How shall she woo me amongst the princes in the Svayaṁvara hall.

21. A comely appearance appeals to all women in every respect. Only by seeing a charming personality will she become enamoured.

22. Thinking thus, Nārada who was agitated by love, went to Viṣṇuloka somehow to acquire Viṣṇu's form to captivate her.

23. He saluted Viṣṇu and said—"I shall tell you secretly my affairs entirely."

24. When Viṣṇu who did everything according to Śiva's wish agreed and asked him to narrate, the sage said :—

Nārada said :—

25. The king Śīlanidhi is one of your devotees. He is a righteous king. His daughter Śrīmatī is a maiden of very fair complexion and wide eyes.

26. She has the lustre of Jaganmohinī (enchantress of the universe—a manifestation of Viṣṇu) and is the most beautiful woman in all the three worlds. O Viṣṇu, I wish to marry her without delay.

27. The king at the request of the princess has arranged for a Svayaṁvara. Thousands of Princes have come from all the four quarters.

28. If you can favour me with a splendid form I shall be able to gain her certainly. She will not put the wedding garland round my neck without your splendid form.

29. O lord ! give me your form. I am your servant and favourite. Give me your beautiful form so that the princess Srīmatī may choose me.

Sūta said :—

30. On hearing these words of the sage Viṣṇu, the slayer of Madhu demon laughed and sympathetically replied, bearing in mind the overwhelming power of Śiva.

Viṣṇu said:—

31. "O sage, you can go to the place where you wish. I shall do what is beneficent to you in the manner of a physician doing what is good to the patient, since you are a great favourite of mine."

32. After saying thus, Viṣṇu blessed the sage with a form like his own and the face of Hari (i.e. the monkey since the word Hari means a monkey also). The lord then vanished.

33. The sage thus consoled became highly delighted on receiving Hari's form. He was contented but did not know the scheme behind the scene.

34. The great sage Nārada hastened to the place where Svayaṁvara was to be held and where the princes had assembled.

35. O great brahmins, the Svayaṁvara hall splendidly dacorated and graced by so many princes shone like another council-chamber of Indra.

36. Nārada too went in and sat down in the hall of his king. With his mind surging with love he began to think like this.

37. "She will choose only me since I am in Viṣṇu's form". The poor sage did not know the ugly character of his face.

38. The men assembled there saw the sage only in his old form. O brahmins, the princes and others did not know the difference created therein.

39. Two of the attendants of Rudra knew this difference. They had come there in the guise of brahmins in order to protect him.

40. Considering the sage a fool, the two attendants sat near the sage and began to mock at him seemingly conversing between themselves.

41. "See Nārada's features as splendid as Viṣṇu's, but the face as that of a monkey deformed and awful.

42. Being deluded by Kāma he wishes to marry the Princess". With these and other veiled remarks they mocked at him.

43. The sage overwhelmed by love did not heed their whisper. He went on gazing at the princess Śrīmatī and was eager to get her.

44. In the meantime, the princess had come out of the harem surrounded by ladies in waiting. The comely maiden came to the hall.

45. With the beautiful golden garland in her hands, the princess of auspicious features, shone in the middle of the Svayaṁvara hall like Goddess Lakṣmī.

46. The princess in search of a suitable bridegroom went round the hall with the garland in her hands.

47. On seeing the sage with the face of a monkey and the body of Viṣṇu she was infuriated. Averting her eyes she went elsewhere being distressed in her mind.

48. Failing to find a bridegroom of her choice she was afraid. She remained in the middle of the hall and did not put the garland round the neck of any one.

49. Meanwhile Viṣṇu came there in the guise of a king. He was not seen by anyone. Only the princess saw him.

50. Then on seeing Viṣṇu, her lotus-like face beamed. The comely lady put the garland round his neck.

51. Lord Viṣṇu in the guise of a king took her with him and vanished from there immediately back to his own abode.

52. The assembled princes lost their hope of getting Śrīmatī. The sage oppressed by love became excessively agitated.

53. Immediately the two attendants of Rudra, of perfect wisdom, disguised as brahmins spoke to Nārada.

The attendants said :—

54. O sage Nārada, being deluded by love, you are desirous of getting her. Your effort is in vain. See, your face is as despicable as that of a monkey.

Sūta said :—

55. On hearing their words Nārada was surprised.

Deluded by Śiva's māyā he looked into a mirror.

56. On seeing his face like that of a monkey he became infuriated. The deluded sage cursed the two attendants.

57. Since you had mocked at me, you will become demons born of brahminical semen and of that form.

58-59. On hearing the curse, the two attendants of perfect wisdom remained silent because they knew that the sage was deluded. O brahmins, they returned to their abode and sitting there quietly went on eulogising Śiva. They considered everything as Śiva's will.

CHAPTER FOUR

Nārada goes to Vaikuṇṭha and curses Viṣṇu there)

The sages said :—

1-2. Sūta, O Sūta of great intellect, a wonderful tale has been narrated by you. Blessed indeed is the Māyā of Śiva. All mobile and immobile things depend upon it. When the two attendants of lord Rudra had left at their own will what did the infuriated Nārada, the sage disquieted by Kāmadeva, do ?

Sūta said :—

3-5. After cursing the two attendants of Śiva suita bly, the sage still under the earlier delusion looked into the water and saw that his face was quite normal. It was also due to Śiva's will. He did not wake from the delusion still again due to Śiva's will. Thereupon recollecting that it might have been a deception of Hari, he became unbearably infuriated and went to Viṣṇuloka. There he angrily poured abusive words blazing like kindled fire since his wisdom had vanished due to Śiva's will.

Nārada said :—

6. O Viṣṇu, you are extremely wicked, deceptive enchanter of the world. You are unable to brook others'

enthusiastic success. You dabble in illusory tactics and your intentions are always dirty.

7. Formerly you assumed the form of an enchantress[180] and showed your deceptive power. You made the demons drink liquor and not the nectar.

8. If out of pity Śiva had not drunk poison[181], O Viṣṇu, all your illusory tactics would have been quelled since you take pleasure only in deception.

9. O Viṣṇu, a deceptive path is extremely attractive to you. You had never been of saintly nature, but the lord made you free from control.

10-11. What is done by Śiva the supreme Ātman does not seem proper. Thinking of your influence and strength when you act independently and seeing the way you go He has now repented. He has announced that a brahmin is superior to all, thereby making the Vedas pronounced by Him authoritative.

12. O Viṣṇu, knowing that, I shall now teach you through that power so that hereafter you will never do such things.

13. You are fearless because till now you have not come into clash with an equally powerful person. Now you will derive, O Viṣṇu, the fruit of your own "deeds".

14. After saying this, the sage still under the influence of Māyā furiouly cursed Viṣṇu, thereby exhibiting the superiority of his brahminical power.

15-16. O Viṣṇu, the enchanter that you are, you made me distressed for the sake of woman. O Hari, you shall experience misery in that human form which you imitated while proceeding with your deceptive tactics. Your allies will be those whose face you assigned to me.

17. O inflictor of miseries upon others, you shall get the misery of separation from a woman. You shall have the travails of a human being deluded by ignorance."

18. Thus Nārada, deluded himself by ignorance, cursed

180. It refers to the form assumed by Viṣṇu at the time of cheating the demons of nectar.

181. It refers to Śiva's swallowing the poison produced at the churning of the ocean.

Hari. Viṣṇu quietly accepted the cause praising the Māyā of Śambhu.

19. Thereafter Śiva, of great divine sport withdrew his enchanting Māyā whereby Nārada became wise (as before) and free from delusion.

20-21. When the Māyā vanished he became as intelligent as before regaining perfect knowledge and becoming free from distress. He was surprised (at his own action in the meantime). He cursed himself after repenting again and again. He praised the Māyā of Śiva which could enchant even wise people.

22. On realising his mistakes due to illusion, Nārada, the most excellent of the devotees of Viṣṇu, fell at his feet.

23. Consoled by Hari and freed from wicked ideas he said—"Being deluded and evil-minded I have spoken many wicked words to you.

24. O lord, I heaped curses on you. O master, please make them ineffective. I have committed a great sin. Certainly I will be falling into a hell.

25. O Hari, I am your slave. Please direct me what to do whereby I may destroy my sins and prevent my downfall into hell."

26. Saying thus, the excellent sage once again fell at Viṣṇu's feet and with the mind purified repented sincerely.

27. Thereupon Viṣṇu lifted him up and spoke affably and courteously.

Viṣṇu said :—

"Do not be sorry too much. Undoubtedly you are my true devotee.

28. Dear sage, now listen. I shall tell you what is certainly beneficial to you. You will not fall into hell. Śiva will make you happy.

29. Deluded by your haughtiness you disobeyed the instructions of Śiva. The true bestower of fruits according to the actions, He has given you this result.

30. Be sure in your mind that everything has happened in accordance with Śiva's wish. That lord Śiva, the supreme lord, removes haughtiness.

31. He is the supreme Brahman; the supreme Ātman,

Existence, Knowledge and Bliss. He is free from the three Guṇas, changes and deviations. He is beyond Rajas, Sattva and Tamas.

32. He is both Saguṇa and Nirguṇa (with and without attributes). He Himself availing of his own Māyā manifests into three forms—Brahmā, Viṣṇu, and Maheśa.

33. In his attributeless pure form He is glorified as Śiva, the supreme Ātman, Maheśvara, the supreme Brahman, the undecaying, the endless, and Mahādeva.

34. Serving him, Brahmā becomes the creator and I the sustainer of the worlds. He himself in the manifestation as Rudra is the annihilator always.

35. Different from Māyā, the pure Being in the form of Śiva is the Sākṣin (cosmic witness) and moving about according to His Will and indulging in divine sport He blesses his devotees.

36. O sage Nārada, please listen to a good remedy that bestows happiness, removes all sins and yields worldly pleasures and salvation.

37. Cast off all your doubts. Sing the songs of noble glory of Śiva. With your mind not turning to anything else, always repeat the hundred names of Śiva and his hymns.

38. By his Japa all of your sins will perish instantaneously. After saying this to Nārada, Viṣṇu continued mercifully.

39. "O sage, do not be grief-striken. Nothing has been perpetrated by you. It was Śiva who did everything. There is no doubt in this.

40. It was lord Maheśvara who deluded your splendid intellect and made you suffer on account of love. It was he who made you His mouthpiece and cursed me.

41. In this manner the great Conqueror of Death, Kāla of Kāla, always devoted to the uplift of his devotees, made His own conduct of life manifest in the world.

42. There is no other lord and master so loving and pleasure-inspiring unto me as Śiva. The same Parameśvara bestows all power on me.

43. O sage, perform His adoration. Worship him always. Hear and sing his glory. Perpetually pay Him homage.

44. He who approaches Śiva by means of his body,

mind and speech is a great scholar. He is called a living liberated soul.

45. The name Śiva blazing like the forest conflagration reduces mountainous heaps of great sins to ashes without any difficulty. True, it is undoubtedly true.

46. The different kinds of miseries arising from sins shall be destroyed only through the worship of Śiva, and not through other means.

47. He who always seeks refuge in Śiva, O sage, is the real follower of the Vedas, a meritorious soul and a blessed scholar. He must resort to Him by means of his body, speech and mind for ever.

48. The different sacred rites of those who have full faith in the worship of Śiva, the destroyer of Tripura[182] become fruitful instantaneously.

49. O great sage, there are not so many sins in the world as the worship of Śiva is capable of destroying.

50. Innumerable heaps of sins like that of the slaughter of a brahmin perish by remembering Śiva. Truth, I am telling you the truth.

51. The sins (that usually cause worldly existence) relating to persons who cross the ocean of worldly existence in the raft of Śiva's names, perish undoubtedly.

52. The sins which are at the root of worldly existence are destroyed certainly by the axe of Śiva's name.

53. Persons scorched and distressed by the conflagration of sins must drink the nectar of Śiva's names. Without that there is no peace and tranquillity to those who are scorched and distressed by the sins' wild fire.

54. Those who are drenched by the downpour of the nectarine names of Śiva are not distressed in the midst of the conflagration of worldly existence. There is no doubt in this.

55-56. Immediate salvation can be achieved only by the people who have performed penance in various lives. They alone will have devotion for Śiva the cherished con-

182. Śiva is called Tripurāri (the enemy of Tripura) because he killed the demon, Tripura who presided over the three cities built for the dānavas by Maya etc. after having burnt down the cities along with the demons inhabiting them.

sort of Pārvatī. Men who frequently indulge in passions of love and hatred will never have devotion for Śiva.

57. The devotion for Śiva that extends to other deities is futile. It is necessary to be exclusively devoted to Śiva.

58. It is my conviction that salvation is easy of access only to the person who has exclusive and unflinching devotion for Śiva and not for any other.

59. Even if he commits endless sins, he will be freed from them all, if he has true devotion for Śiva. There is no doubt about it.

60. Just as trees in the forest are reduced to ashes in the wild fire so also the sins of the devotees of Śiva are burnt away in the fire of Śiva's name.

61. He who is ever devoted to the worship of Śiva with his body purified by the ash, definitely crosses the terrible and endless expanse of the ocean of worldly existence.

62. A man serving the three-eyed[183] Śiva is never sullied by sins even if he misappropriates a brahmin's wealth or kills many brahmins.

63. After going through all the Vedas this has been definitely concluded by ancestors that the sole means of destroying worldly existence is the worship of Śiva.

64. From now onwards you shall always worship lord Śiva who is Sāmba and SadāŚiva, with care, effort and due observance of the rules of procedure.

65. Dusting profusely and carefully your body from head to foot with the particles of ashes, you shall perform the Japa of the six-syllabled mantra[184] of Śiva, well-known in all the Vedas.

66. You shall wear on the different parts of your body Rudrākṣa beads pleasing to Śiva, repeating the respective mantras with devotion and observing the rules of procedure.

67. Listen to Śiva's anecdotes for ever. Narrate the stories of Śiva always. Strenuously worship the devotees of Śiva again and again.

68. Without blundering ever seek refuge in Śiva, be-

183. Śiva is called Virūpākṣa 'odd-eyed', because he is represented as having three eyes : two on either side of the nose and one on the forehead.

184. The six-syllabled mantra : ओं नमश्शिवाय ।

cause a perpetual worship of Śiva bestows bliss.

69. Bearing the lotus-like feet of Śiva within your pure heart, carry on at first the pilgrimage to various holy centres of Śiva, O excellent sage.

70. Observing the unrivalled greatness of Śiva, the supreme Ātman, O sage, you must next go to Ānandavana which is a great favourite of Śiva.

71. Seeing Śiva, the lord of the universe there, worship Him with devotion. After bowing to him and eulogising Him you will become free from all doubts.

72. Thereafter you must go to Brahmaloka, O sage, to achieve your wishes. That is my command to you out of love.

73. O sage, after bowing to and specifically eulogising your father Brahmā, you shall ask him many points regarding Śiva's greatness with an endearing mind.

74. Brahmā, the foremost among the devotees of Śiva, will narrate to you the greatness of Śiva as well as the hymn of hundred names, out of love.

75. O sage, from now onwards become a devotee of Śiva, solely devoted to Śiva. You will be liberated. Śiva will grant you his special blessings".

76. After advising the sage thus, Viṣṇu was pleased. Remembering, saluting and eulogising Śiva he vanished from that place.

CHAPTER FIVE

(Nārada goes to Kāśī)

Sūta said :—

1. O brahmins, when Viṣṇu vanished, the excellent sage Nārada roamed over the Earth seeing Śiva Liṅgas (in the various holy centres) with piety.

2. In the course of his wanderings over the Earth, O brahmins, with his mind full of devotional pleasure he saw many forms of Śiva that confer worldly pleasures and salvation on the devotees.

3. On knowing that Nārada of divine vision was wandering over the Earth, the two attendants of Śiva approched him who by that time had become pure in mind.

4. They bowed to him and touched his feet. With a desire to secure release from the curse they spoke to him respectfully.

The attendants of Śiva said :—

5. O celestial sage, son of Brahmā, please hear our words. We who formerly offended you are really not brahmins.

6-7. O brahminical sage, we, your former offenders, are the attendants of Śiva. Induced by Śiva you had cursed us when your mind was deluded by the illusory infatuation for the princess at the Svayaṁvara. Realising that the occasion was inopportune we kept quiet then.

8. We reaped the fruit of our own action. No one is to be blamed for it. O lord, be pleased. Bless us now.

Sūta said :—

9. On hearing the words of the attendants uttered with devotion and respect, the sage replied lovingly, repenting (for his previous fury).

Nārada said :—

10. O attendants of Lord Śiva, most worthy of the respect of good people, please listen to my words now free from delusion. They are true and shall make you happy.

11. Formerly my mind had been depraved. Certainly it was Śiva's will. In that state of delusion and crookedness of the mind I had unfortunately cursed both of you.

12. What I have said is bound to happen. Still, O Gaṇas (attendants) listen. I shall tell you the way of redemption from the curse. Please forgive my sin now.

13-14. You will be born as demons from the semen virile of a great sage and due to his power you will secure the commanding position of the king of demons endowed with prosperity, strength and valorous exploits. You will rule over whole of the universe as devotees of Śiva with your sense

conquered. You will gain your former position after courting death at the hands of a manifestation of Śiva.

Sūta said :—

15. On hearing these words of the noble-souled Nārada, the two attendants of Śiva became delighted and went back to their abode joyfully.

16. Nārada too was delighted. Meditating exclusively on Śiva he continued his wanderings over the Earth seeing the various holy centres of Śiva personally.

17-18. Reaching Kāśī that excelled all other cities in holiness, which is a favourite resort of Śiva, which easily bestows the favour of Śiva and which is identical with Śiva, the sage became contented. He saw Śiva, the lord of Kāśī and worshipped Him with very great pleasure and love.

19. While staying at Kāśi, the excellent sage became contented; he bowed to the lord, described his glory piously, and remembered him with the flutter of love.

20. Nārada then went to the region of Brahmā, his mind being highly purified by remembering Śiva. He was eager to know further the principles of Śiva.

21. There he bowed to Brahmā with devotion and eulogised him with various prayers. With his mind riveted to Śiva he asked him the good principles of Śiva.

Nārada said :—

22-23. O Brahmā, knower of the form of Brahman, O Pitāmaha, the lord of the universe, by your grace I have heard the greatness of Viṣṇu entirely and also the path of devotion, of knowledge, of austere penance, of charitable gifts and of holy centres.

24. But I have not understood the principle of Śiva. Hence, O lord, please explain the rules of His worship and also the various activities of the lord.

25. O dear sage, how can Śiva who is free form attributes become full of attributes? Since I am deluded by Śiva's Māyā, I do not know the principle of Śiva.

26. How did Śiva remain in His pure form before Creation? In the middle of creation how does He sport about?

27. At the time of dissolution how does He remain? How is He, the benefactor of the world, propitiated?

28. O Brahmā, when propitiated what benefit does He bestow on His devotees and on others? Please satisfy me on all these enquiries

29. I have heard that the lord becomes delighted immediately. The merciful Great God cannot bear the stress and strain of His devotees.[185]

30. The three deities Brahmā, Viṣṇu and Maheśa are born as parts of Śiva. Maheśa, having all the parts of Śiva, is Śiva Himself.

31. Please tell me all about His manifestation and especially His exploits. O lord, please narrate the manifestation of Umā and her marriage.

32. Their domestic life, especially their great divine sports and other things which are worthy of mention should be narrated to me, O sinless one.

33. Pārvatī's birth and her marriage as well as Guha's birth shall be narrated in detail, O lord of people.

34. O lord of universe, this I have heard from many, before, but I am not satisfied. Hence I have sought refuge in you. Please have mercy on me.

35. On hearing these words of Nārada his own son, Brahmā, the grandfather of the world, said this.

CHAPTER SIX

(Description of the nature of Mahāpralaya and the origin of Viṣṇu)

Brahmā said:—

1. O Brahmin, foremost among the celestial beings, a good matter has been enquired into by you rendering service to the worlds and desiring their benefit.

2. I shall explain to you the wholesome and salutary

185. Verses 29-32 on this page are the same as verses 16-19 in RSI. Ch. 1.

principles of Śiva on hearing which the various sins of the people are destroyed.

3. Neither the principles of Śiva nor His supreme wonderful forms have been understood by me or by Viṣṇu or by any one else.

4. At the time of Great Dissolution when all the mobile and immobile objects of the world are dissolved everything gets enveloped in darkness, without the sun, planets and stars.

5. There is no moon. The day and the night are not demarcated. There is no fire, no wind, no earth and no water. There is no unmanifest primordial being. The whole firmament is one complete void, devoid of all Tejas elements.

6. There is no Dharma or Adharma, no sound, no touch. Smell and colour are not manifest. There is no taste. The face of the quarters is not demarcated.

7. Thus when there is pitch darkness that cannot be pierced with a needle and what is mentioned in the Vedas as "The Existent and the Brahman" is alone present.

8. When the present visible world is not in existence, the Sat Brahman alone is present which Yogins observe perpetually in the inner Soul, the inner Firmament.

9. It is incomprehensible to the mind. It cannot at all be expressed by words. It has neither name nor colour. It is neither thick nor thin.

10. It is neither short nor long. It is neither light nor heavy. There is neither increase nor decrease in it.

11. The Veda says that it envelops whatever is in a surprising way. It is the splendour, the truth, the knowledge, the eternal and the great Bliss.

12. It is immeasurable, propless, changeless, formless, attributeless, perceptible to the Yogins, all-pervasive and the sole cause of the universe.

13. It is free from alternatives. It has no beginning. It is free from illusion and its harassment. It has no second. It has neither beginning nor end. It has no development. It is in the form of pure knowledge.

14. People have doubts about giving it a name. That Being, then after sometime, it is said, wished for a second.

15. The Being, having no form of its own, wished to

create, in the course of its own sport, an auspicious form of its own endowed with all power, qualities and knowledge.

16-18. A form that goes everywhere, that has all forms, that sees all, that is the cause of all, that should be respected by all, that is at the beginning of all, that bestows everything, and that sanctifies everything should be created (So it wished) and hence created that form of Īśvara of pure nature. The original Being without a second, with neither beginning nor end, that illuminates everything, that is in the form of Cit (pure knowledge), that which is termed Supreme Brahman, the all-pervasive and undecaying, vanished. The manifest form of the formless Being is Sadāśiva. Scholars of the ancient and succeeding ages have sung of it as Īśvara.

19. Īśvara though alone, then created the physical form Śakti from his body. This Śakti did not affect his body in any way.

20. This Śakti is called by various names. Pradhāna, Prakṛti, Māyā, Guṇavatī, Parā. The mother of Buddhi Tattva (The cosmic Intelligence), Vikṛtivarjitā (without modification).

21. That Śakti is Ambikā, Prakṛti and the goddess of all. She is the prime cause and the mother of the three deities.

22. She has eight arms. Her face wears a peculiar splendour, the splendour of a thousand moons. Thousands of stars perpetually sparkle round her face.

23. She is bedecked in various ornaments. She has various weapons. She is capable of various movements. Her eyes beam like a full blown lotus.

24. She has a brilliance which could hardly be conceived. She is the generating cause of all. She sprang up singly as Māyā. In her union she manifested in various forms.

25. The supreme Puruṣa is Śiva. He is called Śambhu. He has no other lord over Him. He holds the Mandākinī (Gaṅgā) on His head, and the crescent moon on His forehead. He has three eyes.

26. He has five faces. He is always joyful. He has ten arms. He holds the trident. He is as pure and white as camphor. His body is entirely dusted with the ash.

27. That Brahman of the form of Kāla (Time) together with Śakti, simultaneouly created the holy centre called Śivaloka.

28. The same is called Kāśikā, the excellent holy centre. It is the seat of salvation shining over and above everything.

29. The holy centre is of the nature of extreme Bliss in asmuch as the primordial lovers, supremely Blissful, made that beautiful holy centre their perpetual abode.

30. O sage, that holy centre is never, even at the time of Great Dissolution, free from Śiva and Śivā (Śakti). Hence it is called Avimukta.

31. Since the holy centre is the cause of Bliss, the Pināka-bearing lord (Śiva) called it "the blissful forest" and later "Avimukta".

32. O celestial sage, the blissful, two deities thus sporting in the forest wished, it is said, for another Being to be created.

33-38. Śiva thought within Himself like this—"Another being shall be created by me. Let him create everything, protect it and in the end let him dissolve it with my blessing. Having entrusted everything to him we two, remaining in Kāśī shall roam as we please keeping only the prerogative of conferring salvation. We can stay happily in this blissful forest being free from worries (of creation). With the consent of Śiva the supreme lord spread the liquorine essence of nectar on His left side, on the tenth limb, nectar which was the outcome of churning the ocean of His mind wherein Thoughts were the waves, the Sattva Guṇa was the precious gem, Rajas being coral and Tamas—crocodile. Thereupon a person came into being who was the most charming one in the three worlds, who was calm with Sattva Guṇa being prominent, and who appeared to be the ocean of immeasurable majesty.

39. O sage, he was endowed with patience. There was no one comparable to him. He had the lustre of sapphire. He was glorious with his excellent eyes shining like a lotus.

40. He was having a golden form and features. He wore two excellent silk garments of golden colour. His arms

were browny and brilliant. He was indefatigable.

41. He bowed to Śiva Parameśvara and said—"O lord give me names and assign me my task."

42. On hearing it Lord Śiva laughed. With words thunderlike in resonance, Lord Śiva addressed the person thus.

Śiva said :—

43. "You will be famous as Viṣṇu by name as you are all-pervasive. You will have many other names conferring happiness on devotees.

44. Perform penance highly conducive to the achivement of the matter in hand, Be firm in it." Saying so, the lord bestowed on him the Vedas through his nostrils.

45. Śiva vanished accompanied by Śakti and his attendants. After due obeisance to Śiva, Viṣṇu began his great penance.

46. Even after performing the penance for twelve thousand divine years, Viṣṇu could not achieve his desire, the vision of Śiva that confers everything.

47. He became suspicious and respectfully meditating on Śiva pondered "What shall I do now ?"

48. In the meantime the auspicious voice of Śiva was heard. "Perform penance again for removing your doubts.

49. On hearing it Viṣṇu performed a terrible penance, for a long time, following the path of meditation.

50. That Being Viṣṇu became enlightened, following the path of meditation. He was delightfully surprised. "O what is that True entity ?"

51. From the body of Viṣṇu who thus exerted himself, water-currents of various sorts began to flow as a result of Śiva's Māyā.

52. O great sage, the Supreme Brahman in the form of divine waters pervaded the entire void. A mere contact with the same is destructive of sins.

53. .Viṣṇu, the weary person went to sleep amidst the waters. He was in that blissful state of delusion for a long time.

54. As approved in the Vedas, his name came to be established as Nārāyaṇa (Having water as abode). Excepting for that Primordial Being there was nothing then.

55. In the meantime, the Principles too were evolved out of the Great soul. O wise one of great intellect, listen to my enumeration of the same.

56. From Prakṛti came into being the Mahat (cosmic Intellect), from Mahat the three Guṇas. Ahaṃkāra (the cosmic ego) arose therefrom in three forms according to the three Guṇas[186].

57. The Essences, the five elements, the senses of knowledge and action too came into being then.

58-59. O most excellent of sages, I have thus enumerated the principles. All these principles originating from Prakṛti are insentient. but not the Puruṣa. These principles are twentyfour in number[187]. Viṣṇu, the Puruṣa, accepted all these, as was the will of Śiva, and began his sleep in the Brahman.

CHAPTER SEVEN

(The dispute between Brahmā and Viṣṇu)

Brahmā said

1. When lord Nārāyaṇa continued to sleep, an excellent lotus of huge size came out of his navel as desired by Śiva.

2. It was many Yojanas wide and high. It had an endless stalk. The pericarp was of a brilliant hue.

3. It was very beautiful with the brilliance of ten million suns. It was wonderful, excellent and worthy of vision containing Tattvas.

4. Exerting himself as before, Śiva, the great lord, with Pārvatī as his better half created me from His right limb.

186. The Ego (Ahaṃkāra) is threefold according to the qualities of Sattva, Rajas and Tamas. In the present enumeration it is counted as one.

187. A group of 24 tattvas includes intellect (Buddhi), ego (Ahaṁkāra) manas (mind), five elements (bhūtas), five subtle elements (tanmātras), five senses of action (Karmendriyas) and five senses of knowledge (jñānendriyas) and unmanifest Prakṛti (i.e. Pradhāna). Puruṣa stands apart from the Tattvas. The enumeration follows the Sāṃkhya system.

5. O sage, having deluded me with His illusion immediately, Śiva in the course of His sport, produced me through the umbilical lotus of Viṣṇu.

6. Thus it was that I came to be known as Lotus-born and conceived in a golden womb. I had four faces, red complexion and Tripuṇḍra-marked forehead.

7. Deluded by His illusion and weakened in knowledge, O dear one, I did not know who the progenitor of my body was, other than the lotus.

8. "Who am I ? Whence did I come ? What is my duty ? To whom was I born a son ? By whom have I been created ?"

9-11. My intellect became confused with these doubts. Then I thought "Why shall I be under delusion ? It is easy to gain that knowledge. The place of growth of this lotus is below. My progenitor will undoubtedly be there." Thinking thus I descended from the lotus. O sage, for a hundred years the downward trend continued.

12. The source of the lotus was not attained by me. In the doubt-tormented state I became eager to go up on to the top of the lotus.

13. O sage, I climbed up to the lotus by the stalk. But the upper part of the lotus I could not reach. I was disappointed.

14. Another hundred years elapsed in my wandering up the lotus. I stopped a while in that confounded state.

15. Then, O sage, by the will of Śiva, an auspicious voice "Perform Penance" was heard from the sky which dispelled my delusion.

16. On hearing the voice of the sky I exerted myself for twelve years in performing a terrible penance in order to see my progenitor.

17. At the same time, the four-armed lord Viṣṇu of beautiful eyes suddenly appeared before me in order to bless me.

18. The great lord was holding the conch, the discus, the mace and the lotus in his hands. He was wearing the yellow silken cloth and had cloud-blue complexion all over his body.

19. He had a crown. He was bedecked in great orna-

ments. His lotus-like face beamed with pleasure. Such was the lord resembling ten million Cupids that I saw still not out of delusion.

20-21. At the sight of that beautiful form I was struck with wonder. On seeing the four-armed Nārāyaṇa, shining like Kāla, of golden hue, the immanent soul of all in that form, of large arms depicting the Sat and Asat in Himself I became delighted.

22. Deluded by the illusion of Śiva, the sportive lord, I could not recognise my progenitor in him. I addressed him with delight.

23. "Who are you? Please tell me", saying this I tried to wake the Eternal Being. [When he did not wake up] I tried to wake him up with fiercer and firmer beatings of the hand.

24. Then the lord who had self-control woke up from his bed and sat. He looked up with his pure eyes resembling a wet lotus, due to sleep.

25. As I stood there quietly, the lord Viṣṇu spread his brilliance over me. Standing up he smiled once and spoke these sweet words.

26. *Viṣṇu said*:— "Welcome, welcome to you, dear child, O Pitāmaha of great brilliance. Do not be afraid. Undoubtedly I shall confer on you all that you desire.

27. O foremost among gods, on hearing these words uttered with a smile I told Viṣṇu with my inimical attitude roused by the Rajoguṇa.

Brahmā said :—

28. "O faultless one, how is it that you speak of me trivially as "Dear child", me who am the cause of annihilation of everything, as a preceptor addresses his disciple?

29-30. "I am the creator of worlds, the direct activiser of Prakṛti, unborn, the eternal, all-pervasive Brahmā. I am born of Viṣṇu. I am the soul of universe, the originator, creator, and the lotus-eyed. You must explain to me quickly why you speak like this.

31. The Vedas speak of me invariably as self-born, unborn, all-pervaṣive, grandfather, self-governed and the excellent supreme Being.

32-35. On hearing these words of Hari, the lord of Lakṣmī became angry and told me thus :—

Viṣṇu said :—

"I know you as the creator of the world. For the sake of creation and support you are descended from my undecaying limbs. You have forgotten me, who am a lord of universe, abiding in waters the salubrious, the supreme soul, invoked by many, praised by many, All-pervasive, imperishable, ruler, the source and origin of universe, the long-armed and the ommipresent lord. There is no doubt in this that you are born of the lotus from my umbilicus.

36. "Of course, it is not your fault. I have exercised my power of illusion over you. O four-faced one, listen to the truth. I am the lord of all Gods.

37. "I am the creator, sustainer and destroyer. There is no powerful person equal to me. O Pitāmaha, I am the supreme Brahman, the greatest Truth.

38-39. "I am the greatest light. I am the great Ātman. I am the omnipresent. O four-faced one, whatever in seen or heard today in the whole universe, whether mobile or immobile is enveloped by me. It was I who created the twenty-four manifest Tattvas.[188]

40. "I have created the atoms. I have created the qualities of anger, fear etc. Powerful and sportive I have created their parts and limbs.

41. "I have created the Intellect and the threefold Ego therein. I have evolved the five subtle elements, the mind, the body and the sense-organs.

42. I have created the elements Ether etc. and all created beings out of sheer sport. Realising this, O Brahmā, the lord of subjects, seek refuge in me.

43. "I shall certainly protect you from all miseries."

Brahmā said :—

On hearing these words, I, proud of being Brahmā, became angry. Being deluded by illusion in a threatening attitude I asked him "who are you?"

188. Repeated in Verses 56-57 on P. 199.

44. "Why do you talk so much ? Your words will bring up disaster. You are neither the lord, nor the supreme Brahman. There must be a creator of yours."

45. Deluded by the illusion created by Śiva the great lord, I fought a terrific battle with Viṣṇu.

46. Inimical to each other due to Rajoguṇa, we fought a fierce battle in the middle of that vast expanse of the sea of Dissolution.

47. Meanwhile a phallic image appeared before us in order to enlighten us and to settle out dispute.

48. It had no beginning, middle or end. It had neither decrease nor increase. It was as furious as hundreds of the fire of death with thousands of leaping rows of flames.

49. It was unequalled, inexpressible unmanifest universal Being. The lord Viṣṇu became unconscious by its thousand flames.

50. When I too became senseless, Viṣṇu said to me. Oh, why do you contend with me now ? A third person has now come. Let our quarrel cease.

51. Whence has this arisen ? Let us examine this fire-Being. I shall go down to find the root of this matchless column of fire.

52. "O lord of subjects, with the speed of the wind you will please go up to examine its top."

Brahmā continues the story :—

53. Having said so, Viṣṇu assumed the form of a Boar. O sage, I became a swan immediately.

54. From that time onwards, people call me Haṃsa-Haṃsa, a supreme Being[189], Virāṭ, an illustrious Being. He who repeats 'HaṃsaHaṃsa', shall become a swan (a symbol of purity and discrimination.

55. Very white of complexion and endowed with wings on either side I flew up and up with the speed of the mind and wind.

56-58. Nārāyaṇa, the soul of the universe too, became white then. His body was ten yojanas wide and a hundred yojanas long, as huge as the mountain Meru. He had white

189. It is a kind of mystical text efficacious for yogic achievements.

sharp teeth. His brilliance resembled the sun at the time of dissolution. His snort was long and his roar tremendous. His feet were short. His limbs were of diverse colours. His form as the boar was of matchless firmness which assured his eagerness to be victorious, and he went down quickly.

59. For a thousand years his downward course continued. From that time onwards Viṣṇu came to be called "Śvetavārāha" (white Boar) in all the worlds.

60. A Kalpa had elapsed according to human calculation when Viṣṇu thus went down and wandered in his eagerness to come out victorious.

61. The Boar did not find even the smallest trace of the root of the Liṅga. O, destroyer of enemies, I too spent the same time in going up.

62. From a desire to know its top as quickly as possible I exerted myself and was exhausted. Unable to see the top I came down after some time.

63. Similarly, lord Viṣṇu, the lotus-eyed, too became weary. Appearing like the lord of everything in his huge body he too rose up.

64. As soon as he came up, we bowed to Śiva again and again. He stood aside with a gloomy mind as he too was deluded by the illusion of Śiva.

65. We bowed down to Liṅga at His back, sides and in front. He mused within himself "What can this be ?"

66. "That form can't be directly expressed. It is without action and name. Without any sex-distinction it has become a liṅga. It is beyond the path of meditation.

67. Both of us, Hari and I, with the peace of our minds, became eager to perform obeisance.

68. "We do not know Thy true form, what Thou art Thou art, O great lord. Obeisance be to Thee, O Maheśāna. Please hurry up to reveal Thy form to us."

69. Thus performing obeisance and prayer to quell our earlier pride, O foremost of sages, we spent a hundred autumns therein.

CHAPTER EIGHT

(*The description of the body of Śabdabrahman*)

Brahmā said :—

1-2. O most excellent sage, we were eager to have a vision of the lord. Our haughtiness had been curbed. O sage, we waited there patiently. Śiva, the protector of the distressed, remover of the haughtiness of the haughty and the undecaying lord of everything took mercy on us.

3. There arose the sound "Oṁ Oṁ" in the prolated accent.[190] It was very clear. The divine sound in the form of a word came out from the most excellent of Gods.

4-5. "What shall be this great sound ?" thinking like this I stood perplexed. Viṣṇu who is worthy of respect from all the Gods, who is free from all inimical thoughts, saw with the delightful heart, the eternal being's manifestation on the right side of the liṅga. First, he saw the syllable "A" and he saw the syllable "U" thereafter.

6-10. He saw the syllable "M" in the middle and Nāda (the mystical sound) in the form "Oṁ" in the end. He saw the first syllable on the right like the blazing sphere of the sun. O foremost of sages, thereafter he saw the syllable "U" dazzling like fire. In the middle he saw the syllable "M" glittering like the lunar sphere. Above that what he saw was the supreme Brahman, the greatest refuge. It had the lustre of the pure crystal. It was the pure Being beyond the Fourth (Turīya), the unsullied & free from extraneous harassment. It was free from mutually clashing opposites. It was single (isolated), void, free from exterior and interior though stationed in the exterior and the interior, devoid of beginning, middle and end, the primordial cause of Bliss, the truth, The Bliss and the Nectar.

11-12. Viṣṇu thus meditated on the universal soul enveloped by the two Vedic sounds and wished to examine the source whence the Fire-column arose and to go deep

190. The pluta is a prolated vowel, as in Om, often marked with the figure three (ओ३म्), as it contains three syllabic instant in pronouncing it.

down the unequalled fiery column. Then there came a sage who told him the essence of the truth.

13. Viṣṇu realised that the sage himself was the great lord and the supreme Brahman embodied in the Śabda Brahman. (i.e. the mystic syllable Om).

14. The Brahman is Rudra free from worries. The words and the mind are incapable of comprehending it; without reaching it they return. It can be expressed by the single-syllabled mantra "Om".

15. The supreme Brahman, the Truth, the Bliss, the Amṛta, the greatest of the great and the ultimate cause can be expressed by the single-syllabled mantra.

16. The single syllable "A" is the source of the lord Brahmā. The single syllable "U" is the source of Viṣṇu, the ultimate cause.

17. The single syllable "M" is the source of Rudra. The creator is expressed by the letter "A". The enchanter is expressed by the letter "U"

18. The being expressed by the letter "M" blesses always. It is all-pervasive and progenitor; the letter "A" is the seed.

19. The being expressed by the letter "U" is Viṣṇu. It is the source, the receptacle, the lord of primordial nature and primordial being, the progenitor, the seed, source and sound. All these constitute Lord Śiva.

20. The progenitor is stationed after dividing itself. From the liṅga of the progenitor, the lord, arose the seed—the syllable "A"

21. The Bīja being deposited in the Yoni, the letter "U" began to increase all round. It became a golden egg. It was something known which could not be delineated.

22. The divine egg floated in the waters for many years. Then at the end of a thousand years, it split into two giving birth to Brahmā.

23-24. The egg floating in the waters on being hit by Īśvara split into two. The auspicious golden upper lid became the upper region and the lower one became the Earth of five characteristics. From (the inner part of) the egg was born the four-faced lord (Brahmā) expressed by the letter "KA"

25. He is the creator of all the worlds. He alone is the lord manifesting in three forms. Persons well-versed in the Yajurveda call it Oṁ Oṁ.

26. On hearing the words of the Yajurveda, both the Ṛgveda and the Sāmaveda respectfully called us then Viṣṇu and Brahmā.

27. Then realising the lord of the Gods we eulogised, as far as we could, Lord Śiva, the cause of great achievement.

28. Viṣṇu, the protector of the universe, in the meantime, saw another wonderfully beautiful form, along with me.

29-30. On seeing that wonderful form, Viṣṇu and I became satisfied. The form had five faces, ten arms, and a complexion white as camphor, O sage. It had diverse brilliant features. It was decorated in different ornaments. It was highly liberal and endowed with great prowess. It had all the characteristics of a great man.

31. Thereafter, the lord Śiva was pleased. Revealing his form embedded in letters He laughingly stood before us.

32. The short letter "A" is His head. The long letter "Ā" is His forehead. The letter "I" is His right eye and the letter "Ī" His left eye.

33. The letter "U" is His right ear and the letter "Ū" His left ear. The letter "Ṛ" is the right cheek of that great lord.

34. "Ṝ" is His left cheek. The two letters "ḷ" "ḹ", are His nostrils. The letter "E" is His upper lip and the letter "AI" is His lower lip.

35. The letter "O" and the letter "AU" are respectively the two rows of his teeth. The letters "AṀ" and "AH" [Anusvāra and Visarga] are his palates.

36. The five letters beginning with KA [ie KA, KHA, GA, GHA and Ṅ A] are His five hands on the right side. The five letters beginning with CA [i.e. CA, CH, JA, JHA and NA] are His hands on the left side.

37. Similarly the five letters beginning with ṬA and the five letters beginning with TA constitute His legs. The letter PA is His belly and the letter PHA is His right side.

38. The letter BA is His left side. The letter BHA is

His shoulder. The letter MA is the heart of the great yogin Mahādeva.

39. The letters YA, RA, LA, VA, ŚA, ṢA and SA are the seven Dhātus (vital secretions) of the lord. The letter HA is His umbilicus and the letter KṢA is His nose.

40. Viṣṇu and I became contented on seeing this letter-embedded form of the Saguṇa manifestation of Nirguṇa lord in the company of Umā.

41. On seeing Lord Śiva in the form of the letter-embedded Brahman, Viṣṇu bowed down along with me and looked up again.

42-47. The mantra beginning with Oṁkāra with its Kalās five in number, consisting of the auspicious thirty-eight syllables, being pure as crystal, increases intelligence and is an effective medium of accomplishing sacred rites. The mantras in the Gāyatrī metre of twenty-four syllables and having four Kalās are conducive to enjoyment. The five-syllabled mantra of eight Kalās consisting of thirty syllables is employed for black magic. Mantras of Yajurveda consisting of twenty-five syllables and eight Kalās are used for conciliatory purpose. The mantra of thirteen Kalās consisting of sixty-one syllables is conducive to outcome, increase and destruction.

48-49. The lord Viṣṇu secured these five mantras:—Mṛtyuñjaya mantra, five-syllabled mantra, Cintāmaṇi mantra, Dakṣiṇāmūrti mantra and the "tattvamasi" mantra which is Hara's Mahāvākya. Lord Viṣṇu performed Japa by means of these mantras.

50-53. The lord Viṣṇu and I being glad at heart eulogised the boon-bestowing lord Śiva with appropriate words,—Śiva who was seen in the form of Kalās, Varṇas (syllables), Ṛk, Yajus, Sāman, Īśāna, Īśa, Purātana Puruṣa (the ancient Being), the merciful, pleasing to the heart, hidden from all, ever auspicious, a great deity, of beautiful feet, bedecked with huge serpents, with legs, eyes and hands extending on all sides, the lord of Brahmā, and the cause of creation, sustenance and destruction of the world.

CHAPTER NINE

(*Description of Śivatattva*)

Brahmā said :—

1. On hearing his own eulogy from the mouth of Viṣṇu, the delighted Śiva, the store-house of kindness, revealed Himself to us along with his consort.

2-3. He had five faces and three eyes, and the crescent moon on his forehead. He wore matted hair. He was white-complexioned and had wide eyes. His body had been dusted with the ashes. He had ten arms. His neck was blue in colour. He was bedecked with all ornaments. He was very handsome with respect to every limb. Three ash-lines marked His forehead.

4. On seeing lord Śiva accompanied by His beautiful consort, Viṣṇu along with me eulogised Him again with appropriate words.

5-6. Śiva, the merciful, who was delighted breathed the Vedas into Viṣṇu and conferred Perfect Knowledge on him, the secret of the supreme Ātman. O sage, thereafter, out of sympathy, the supreme Ātman conferred these on me too.

7. After receiving the Vedas, Viṣṇu was satisfied and bowing to Him with palms joined in reverence along with me, he asked the lord Śiva.

Viṣṇu said :—

8. "O Lord, How are you propitiated ? How shall I worship you, O lord ? How shall I meditate on you ? How are you impressed by any one ?

9. O Great God, tell us what at Thy bidding shall we ever do ? Please command us, O Śiva, do this to favour us.

10. O Great lord, be merciful to tell us all these things. O Śiva, we are your followers. Taking this into mind, you will enlighten us on these and other similar points too.

Bramhā said :—

11. On hearing these words, the lord Śiva was delighted. The merciful lord then spoke lovingly.

Śiva said :—

12. O foremost among gods, I am delighted by your devotion. Look upon me as a great deity. Cost off all your fears.

13. Worship my liṅga and do always meditate upon the form which you see just before you.

14. When I am worshipped in the phallic form I will be delighted and will bestow different benefits upon all people, all that they wish for in their minds.

15. O foremost among the deities, whenever any misery befalls you, it shall be destroyed when my liṅga is worshipped.

16. O strong ones, you two are born of my own Prakṛti, out of my left and right sides. I am the lord of everything.

17. This Brahmā, grandfather for all people, is born of my right side. You, Viṣṇu, are born of my left side. I am the supreme Ātman.

18-19. Delighted I shall confer on you boons and whatever you desire. May your devotion to me be steady. With my permission you can make my form in clay and perform adoration. After rendering different kinds of service like this sensibly you shall attain happiness.

20. O Brahmā, strictly adhering to my direction you carry on the work of creation. Dear child, dear Hari, you shall sustain the mobile and the immobile beings.

Brahmā said:—

21. Saying thus, the lord presented to us the auspicious mode of His worship, adored duly by means of which Śiva confers many benefits.

22. On hearing the words of Śiva along with me, Viṣṇu bowed to Śiva with palms joined in reverence and said.

Viṣṇu said:—

23. "If you are pleased, if a boon is to be given to us, may our devotion to you be perpetual and unstraying.

24. Although you are Nirguṇa, be pleased to incarnate in the course of your divine sports and help us. Dear lord, you are great lord, the supreme.

25. O lord of lords, even our dispute has turned out

to be auspicious, now that you have come here to suppress the same".

Brahmā said:—

26. On hearing these words Śiva told Viṣṇu who stood there with the head bent down and with palms joined in reverence.

Śiva said:—

27. Although Nirguṇa, I am Saguṇa too and the author of dissolution, maintenance and creation. I am the supreme Brahman without decay and change. Existence, Knowledge and Bliss are my characteristics.

28. Truly, I am Niṣkala (Nirguna) for ever, O Hari. For the activities of creation, maintenance and dissolution I manifest myself in the three forms of Brahmā, Viṣṇu and Hara, O Viṣṇu.

29. O Viṣṇu, since you, along with Brahmā, have eulogised me and prayed for my incarnation, I shall make that request true, favourably disposed towards my devotees that I am.

30. A great form similar to this, O Brahmā, shall become manifest in the world through your body. He will be called Rudra.

31. His capacity will never he less, since He will be my own part and parcel. He is I. I am he. In the modes of worship too there in no difference.

32. As heat etc. in water and other things due to the contact of fire is not permanent in water etc., similarly my Nirguṇa aspect is not affected by the external contact.

33. This form of mine as Śiva is that of Rudra too. O great sage, no one shall make any difference in it.

34. The same form appears split into two in the universe. Hence Śiva and Rudra shall not be considered different.

35. A piece of gold turned into an ornament does not cease to be gold. There may be difference in name but not in the material content.

36. Just as the difference of clay and the various objects made of it is not a material one, so also in this case.

The presence of the material cause in the effect can be cited as an example.

37. This shall be known by all scholars and Gods of unsullied knowledge. If you realise this, you will not be seeing the cause of difference.

38-39. I think that we all should see the from of Śiva as the basic material. Myself, you, Brahmā and Rudra who will be manifesting himself are of the same form. There is no difference. If there had been difference that would have been bondage. Yet the eternal Śiva-form is mine alone.

40. That pure form is spoken of as the main root, the Truth, the Knowledge, the Endless. Realising this too, it must be meditated upon in the true manner in your mind.

41. O Brahmā, another secret which I am going to unfold to you may be listened to. You two are born of Prakṛti but not this one (Rudra).

42-43. My command is carried to that place through Brahmā's eyebrows. I am therefore spoken of as Tāmasa and Prākṛta, Hara in respect to the Guṇas alone and shall be known as Vaikārika too which is actually the Ahaṁkāra (the Ego). That is called Tāmasa only in name and not in reality.

44. For this reason, O Brahmā, this shall be carried out by you. O Brahmā, you shall be the creator and Hari the protector.

45. My would-be part shall be the cause of dissolution. This goddess Umā, Parameśvarī is the Prakṛti.

46. Her Śakti, the goddess of speech, shall resort to Brahmā. Another Śakti also will be arising out of the Prakṛti.

47. That Śakti will resort to Viṣṇu in the form of Lakṣmī. Another Śakti Kālī will surely share my part.

48. She will be born in the form of Brilliance for effective work. Thus I have told you of the great auspicious Śaktis of the Goddess.

49. Their activities are respectively creation, maintenance and dissolution. O foremost among Gods, they are the parts of Prakṛti, my beloved.

50-53. O Viṣṇu, you shall carry on your activities with the co-operation of Lakṣmī. O Brahmā, with the co-

operation of the goddess of speech, the part of Prakṛti, you shall carry on joyfully the activity of creation, according to my direction. I shall have the co-operation of Kālī, the part of my beloved, the greatest of the great and shall carry out the excellent activity of dissolution in the form of Rudra. You shall be happy after the creation of the world consisting of the four Varṇas and their ancillaries—the four Āśramas (stages of life) and various sorts of other incidental activities. You shall contribute to the welfare of the world making use of your knowledge and perfect wisdom.

54-55. O Viṣṇu, be the bestower of salvation too at my bidding. The benefit accruing from your vision will be the same as that from mine. This boon is given to you now. It is the truth, certainly the truth. Viṣṇu is in my heart and I am in Viṣṇu's heart.

56. Those who make any distinction between the two do not know my mind. Viṣṇu is born of my left limb. Brahmā is born of my right limb.

57. Rudra who causes great dissolution and who is the soul of the universe is born of the heart. I manifest in the three forms, O Viṣṇu, known Brahmā, Viṣṇu and Bhava.

58. I am the author of creation, protection and dissolution by the attributes Rajas etc. But I am different from these Guṇas and directly beyond Prakṛti and Puruṣa

59. I am the supreme Brahman, the eternal, the endless, the perfect and the unsullied. Viṣṇu has Tamas within but Sattva outside. He is the protector of the three worlds.

60. Hara who causes dissolution of three worlds has Sattva within but Tamas outside.

61. Brahmā who creates the three worlds has Rajas both within and without. This is the position of the Guṇas in the three deities. Śiva is spoken of as different from the Guṇas.

62. O Viṣṇu, guard lovingly this Pitāmaha who is the cause of creation. At my bidding, you will be worthy of respect in the three worlds.

63. Rudra shall be worshipped by you and Brahmā. The author of dissolution of the three worlds is the complete incarnation of Śiva.

64. In the Kalpa called Pādma, Pitāmaha will be born as your son. Then you will see me. The lotus-born Brahmā shall also see me.

65. After saying this and conferring unequalled mercy, the great lord Hara again spoke lovingly to Viṣṇu.

CHAPTER TEN

(*Description of Parama Śivatattva*)

Lord Śiva said:—

1. O Viṣṇu of good rites, O Hari, listen to another pronouncement of mine. You will be worthy of honour and worship in all the worlds for ever.

2. Whenever a misery befalls the world created by Brahmā, you shall be eager for the destruction of all miseries.

3. In all difficult and unbearable activities I shall help you. I shall kill your indefatigable and fierce enemies.

4. O Viṣṇu, spread your glory in the worlds far and wide by taking up various incarnations. Strive for their succour. I am always Saguṇa when I become Rudra with this body.

5. Certainly I shall perform your activities for the sake of the worlds if they are impossible for you.

6. You are to be meditated upon by Rudra and Rudra is to be meditated upon by you. There is no difference between you and Rudra.

7. O Great Viṣṇu, your identity is due to inherent nature, the boons conferred and your divine sports. True, it is certainly true.

8. If any devotee of Rudra were to censure you, he will have all his merits reduced to ashes quickly.

9. O Viṣṇu, the most excellent of all persons, by hating you he will certainly fall into hell. That is my directive. True, it is certainly true.

10. In this world, be the bestower of worldly pleasures and salvation to men particularly. Worthy of being honoured

and worshipped by devotees, perform the activities of curbing and blessing.

11. Saying this and holding me, the creator, and Viṣṇu by the hand He continued—"Always render help in distress.

12. Be the presiding deity of all. Bestow worldly pleasures and salvation for ever. Be the most excellent accomplisher of the achievement of all desires.

13. You will assume the form of the vital airs in everyone at my bidding. O Hari, in the times of distress, Rudra my manifestation, shall be worshipped.

14. He who has sought refuge in you has certainly sought refuge in me. He who differentiates will certainly fall into Hell.

15. Listen to the span of life of the deities—Brahmā, Viṣṇu and Hara. There shall not be any doubt in this respect.

16. A thousand sets of the four-yuga periods constitute one day of Brahmā. The period of night is also similar. Further measurement of time is based on this calculation.

17. Thirty such days (days and nights) constitute one month and twelve months, one year. The span of life of Brahmā is hundred such years.

18. One year of Brahmā constitutes one day of Viṣṇu. Viṣṇu lives for hundred years in his own calculation.

19. One year of Viṣṇu constitutes one day of Rudra. When a hundred year period passes, Rudra assumes the form of Nara (supreme Man).

20. He stays like that as long as the breath is retained by Sadāśiva. When He exhales he merges into Śakti.

21-22. In the case of all living beings, Brahmā, Viṣṇu, Hara, Gandharvas, serpents, Rākṣasas, etc., twenty one thousand six hundred respirations constitute the period of one day and one night, O foremost among Devas.

23-24 Six respirations constitute the period of time one Pala. Sixty such Palas constitute one Ghaṭī. Sixty Ghaṭīs constitute one day and one night. ($6 \times 60 \times 60 = 21600$). There is no limit to the number of respirations of Sadāśiva. Hence He is undecaying.

25. It is my directive that you should preserve this form and maintain all the activities of the created worlds by means of these different Guṇas so long."

26. On hearing these words of Śiva the lord Viṣṇu, of controlled senses, spoke slowly to Śiva after duly bowing to Him.

Viṣṇu said :—

27. "O Śaṅkara, the ocean of mercy, the lord of the universe, be pleased to hear. I shall do all these things strictly adhering to your behests.

28. I shall always meditate upon you. I would not act otherwise. Your omnipotency has already been experienced by me.

29. O lord, let not the meditation of your form be ever far removed from my mind even for a moment.

30. O lord, if anyone of my devotees were to censure you, you will please assign perpetual residence in hell to him.

31. O lord, whoever be your devotee shall also be my favourite. He who knows and realises this shall not find salvation inaccessible to him.

32. My greatness has been further heightened by you certainly. If ever I am found deficient in qualities I may be excused.

33. (Brahmā said :—) Then, on hearing the excellent words of Viṣṇu, Śiva said to him "Of course the deficiency shall be excused lovingly."

34. After saying this mercifully the lord, the ocean of mercy, stroked us all over the body with His hands.

35. With a desire to do what is wholesome to us He instructed us in various sacred rites and conferred on us many boons.

36. Even as we were watching, the lord Śiva, favourably disposed towards devotees, vanished immediately.

37. The rite of the worship of the liṅga is instituted ever since in the world. Śiva installed in the liṅga bestows worldly pleasures and salvation.

38. The great goddess is the pedestal for the liṅga. The liṅga is Lord Śiva Himself. Since the whole universe finally merges into in, it is called Liṅga.

39. He who reads regularly this anecdote of the Liṅga in the vicinity of the liṅga assumes the form of Śiva within six months. There need be no hesitation in this respect.

40. O great sage, I cannot adequately express the blessedness accruing to the person who carries on any activity whatsoever in the vicinity of the liṅga.

CHAPTER ELEVEN

(The mode of worshipping Śiva)

The sages said :

1. O Sūta the fortunate, O Sūta the disciple of Vyāsa, obeisance be to you. This wonderfully sanctifying story of Śiva has been narrated to-day.

2. The wonderful and highly divine origin of the liṅga has been heard. Listening to its efficacy causes destruction of misery.

3. O store house of mercy, please tell us the mode of the worship of Śiva, in accordance with the conversation of Brahmā and Nārada whereby Śiva becomes satisfied

4. Brahmins, Kṣatriyas, Vaiṣyas and Śudras worship Śiva. How shall the worship be performed ? Please tell us in accordance with what you have heard from Vyāsa.

5. On hearing their words, Sūta narrated everything in answer to the question of the sages, everything conducive to welfare and in accordance with the Vedas.

Sūta said :—

6. O lordly sages, your enquiry covers a very great secret topic. I shall explain it as far as my own intellect can penetrate it and in accordance with what I have heard.

7-8. Formerly Vyāsa had asked the same question of Sanatkumāra as you have asked now. Upamanyu learnt it from him. Vyāsa heard it from him and taught me the mode of worship etc. of Śiva from a desire for the benefit of all the worlds.

9. It was directly heard from Upamanyu, the noble soul, by Kṛṣṇa (i.e. Kṛṣṇadvaipāyaṇa or Vyāsa). That I shall tell you in the some way as Brahmā had said before.

Brahmā said :—

10. O sage Nārada I shall explain briefly the worship of the liṅga (the phallic image). It is impossible to explain it in detail even in a hundred years.

11. In order to achieve the fulfilment of all desires one should worship with great devotion the pure and eternal form of Śiva thus.

12. Poverty, sickness, harassment from enemies and the four sorts of sins trouble one only as long as one does not worship Śiva.

13. When Śiva is worshipped, all miseries merge into the lord; all happiness is secured and salvation is attained thereafter.

14. Śiva who secures the achievement of all matters shall be worshipped by the person who considers a continuous series of human pleasures very important.

15. Whether they are brahmins, Kṣatriyas, Vaiśyas or Śūdras, they shall perform the worship of Śiva duly and regularly for the achievement of all desired objects.

16-18. One shall get up early in the morning during the Brāhma Muhūrta[191] (about an hour before dawn). He shall remember the preceptor and Śiva. O sage, he shall then remember the holy centres and meditate on Hari. Thereafter he shall remember me, the deities and the sages. Then he shall recite a prayer in the name of Śiva duly. Then he shall get up and evacuate his bowels in southern quarter.

19. The evacuation of the bowels shall be done in an isolated place. What I have heard (in this respect) I am mentioning now. O sage, please listen attentively.

20. A brahmin shall use earth for cleaning purposes five times; a Kṣatriya for four times and a Vaiśya for three times.

191 It is the period between the fourth and the second ghaṭikas before sunrise. रात्रेश्च पश्चिमे यामे मुहूर्तो ब्राह्म उच्यते ।

21. A Śūdra shall use the earth twice for cleaning purposes. Or he shall cleanse the rectum once and the penis once assiduously.

22. He shall then wash the left hand ten times. He shall then wash each of the feet seven times and both the hands three times once again.

23. Women shall perform these cleansing activities with earth like Śūdras. They shall first wash the hands and feet, then make use of the earth as before.

24. They shall clean the teeth using the tooth brush twig according to their castes.

25-26. The tooth brush twig of a brahmin shall be twelve angulas long. A king (a Kṣatriya) shall take one eleven angulas long and a Vaiśya one ten angulas long. The tooth brush of a Śūdra shall be nine angulas in length. This is in accordance with Smṛtis. What is enjoined by Manu shall be disobeyed only in emergencies.

27. On Ṣaṣṭī (sixth), Navamī (ninth) and new-moon days, on sundays and days of sacred rites and Śrāddhas, cleaning the teeth with tooth-brush twig is prohibited.

28. The daily ablutions shall be performed duly and those in holy centres shall be performed with mantras in accordance with the time and place.

29. Performing the Ācamana first, wearing washed cloth, he shall perform the Sandhyā prayer in a good isolated place.

30. After observing the preliminaries duly he shall enter the chamber of worship keeping the mind steady and begin the rites of worship.

31. Sitting on a good seat and performing Nyāsa etc. in accordance with the prescribed rules of worship, he shall perform the worship of Śiva duly.

32. Gaṇeśa, the attendants at the threshold of the Temple, the guardians of the quarters etc., shall be worshipped and thereafter the pedestal shall be arranged.

33-36. Or he shall make the mystical diagram of the lotus of eight petals and instal Śiva in its middle. He himself shall sit near all the materials of worship around him. He shall perform Ācamana thrice and wash the hands. He shall then perform suppression of breath (Prāṇāyāma) thrice.

Then Tryambaka (three-eyed Śiva) shall be meditated upon in the following manner. The deity has five faces, ten arms, all kinds of ornaments and the tiger-hide as His uppercloth: He is as pure as the crystal. During meditation he shall identify himself with Śiva and burn off his sins. Having thus created the form of Śiva in meditation, he shall worship lord Śiva.

37. Then the ritualistic purification of the body by touching the various parts of the body with holy water shall be performed. The Nyāsa of the Mūlamantra (the root mantra) and that of the six aṅgas with Praṇava (Oṁkāra) shall be performed thereafter.

38. After ritualistically touching the heart, he shall start worship. Different vessels shall be set apart for Pādya (water for washing the feet), Arghya (water for the reception of the guest and Ācamana (sipping water).

39-40. Nine vessels of different sizes should be kept by the sensible devotee. Darbha grass shall be spread and cool water sprinkled over these vessels with Darbha grass. Reciting the oṁkāra, the intelligent devotee shall sprinkle the various materials of worship.

41-42. The fragrant root of the plant Uśīra and sandal-paste shall be put in the water for washing feet. Fine powders of Jātī, Kaṁkola, Karpūra, root of Vaṭa and Tamālaka should be put in the water intended for sipping. Sandal powder shall be put in all these nine vessels.

43. Nandīśa, the divine Bull of Śiva shall be worshipped beside the lord Śiva. The latter shall be worshipped with scents, incense and different lamps.

44-47. The Liṅga shall be purified and installed with various mantras beginning with Praṇava and ending with Namaḥ (obeisance). The pedestal in the form of Svastika or lotus shall be assigned with Praṇava. In the eight petals, in the eight quarters, the eight achievements are identified viz :—The eastern petal is Aṇimā (minuteness), the southern is Laghimā (lightness), the western is Mahimā (greatness) the northern is Prāpti (power of reaching), the south-eastern is Prākāmya (power of sufficiency), the south-western is Īśitva (lordliness); the north-western is Vaśitva (power of control), the north-eastern is Sarvajñatva (omniscience) and the pericarp is the moon (Soma).

48. Beneath the moon is the sun and beneath that is the fire. Dharma etc. are beneath that. All these shall be assigned regularly.

49-50. In the four quarters Avyakta etc. the unmanifest principle and in the end of Soma the three Guṇas shall be assigned. Lord Śiva shall be invoked by the formula "I am addressing Sadyojāta"[192]. Then the devotee small repeat Vāmadeva[193] mantra and stand on his seat. The Sānnidhya rite shall be performed with Rudra Gāyatrī[194] mantra and the rite of Nirodha shall be performed with Aghora[195] mantra.

51. Rudra shall be worshipped with the mantra Iśānaḥ Sarvavidyānām[196] etc. Pādya, Ācamanīya and Arghya shall be offered duly.

52. Rudra shall be duly bathed with water, scented with sandal in the same manner as with Pañcagavya after taking it in a vessel duly instilled with mantras.

53. Then the deity shall be bathed invoking Praṇava with cow's milk, curds, honey and sugarcane juice.

54. Worshipping Rudra who bestows everything that is wholesome and desirable with ghee, the devotee shall perform the Abhiṣeka with all materials of worship reciting Praṇava.

55. In the holy vessels full of water he shall pour water reciting various mantras after straining it with a white cloth duly.

56. The sprinkling need not be performed until sandal paste is mixed. Then raw rice grains made beautiful (by adding turmeric powder etc.) shall be offered joyously to Śankara.

57-58. Offerings of flowers, especially white flowers and rare flowers, shall be made to Lord Śiva. Flowers of Apāmārga, Karpūra, Jātī, Campaka, Kuśa, Pāṭala, Karavīra, Mallikā, Kamala (lotus) and Utpalas (lilies) of various sorts

192. VS. 29.36.
193. TA. 10.41.1.
194. KS. 17.11.
195. VS. 16.2.
196. VS. 27.35.

shall be used. When water is poured it shall be poured in a continuous stream.

59. Vessels of different varieties shall be used for the ceremonial ablution of Lord Rudra. A worship performed with due recitation of mantras bestows all benefits.

60. O dear one, I shall tell you briefly those mantras for the sure achievement of all cherished desires. Please listen attentively.

61-65. Offerings of flowers and water ablutions shall be made with these mantras whether caused to be read or committed to memory and orally repeated—The Rudra mantra, Nīlarudra mantra, Śukla Yajurveda mantras, auspicious Hotṛ mantras, Atharvaśīrṣa mantras, Śānti mantras, Maruta mantras, Sāmaveda mantras, if desired, Devavrata mantras, Rathantara mantras with Puṣpa Sūktas, Mṛtyuñjaya[197] mantras and the five-syllabled mantra. The water offerings shall be a thousand times or hundred and eight times. They shall be offered strictly in accordance with Vedic injunctions or by repeating the names of the deity.

66. Sandal paste shall be applied to the deity and flowers placed over the idol. Sweet smelling cloves etc. shall be offered with Praṇava.

67-72. Śivaliṅga shall be worshipped next. The lord as pure as crystal, the unsullied, the undecaying, the cause of all worlds, the supreme lord identifying with the created world, the lord who cannot be seen by Brahmā, Indra, Upendra, Viṣṇu and other deities, the lord who is mentioned in the Vedānta by those who know Vedas as the Incomprehensible, the lord who has no beginning, middle or end, the panacea for all sick patients and who is renowned as Śiva Tattva. The worship of the liṅga shall be performed, by Praṇava mantra alone. Incense, lamps. Naivedyas, good betel leaves, pleasant Nīrājana (waving of lights) shall be duly offered. Prayers, obeisance etc. with various mantras shall be performed. Arghya and flower offerings shall be made at the foot. The devotee shall kneel down and devoutly pray to the lord.

197. VS. 3.60.

73. The devotee shall take some flowers in his hands, stand up with palms joined in reverence and repeating the following mantra shall pray again to Īśāna, Śaṅkara.

74. O Śiva, may this Japa, Pūjā etc. performed by me with or without the requisite knowledge be fruitful, thanks to Thy grace.

75-76. After repeating the above mantra he shall place the flowers joyously over the Śivaliṅga. Then the rites of Svastyayana[198] Āśīrvāda (benediction), Mārjana shall be performed. Then Homage, a prayer for forgiveness and Ācamana shall be performed.

77-78. Repeating the Agha[199] mantras for the expiation of sins namaskāra shall be duly performed. He shall pray with devout feelings. "Devotion to Śiva, devotion to Śiva, devotion to Śiva in every birth. I have no other refuge. You alone are my refuge."

79. After praying thus to the lord of the Gods, the bestower of all achievements, the devotee shall loudly pray.

80. He shall then perform namaskāra along with the members of his family. He shall feel delighted in all these and thereafter carry on his daily routine according to convenience.

81. He who performs the worship regularly like this with great devotion to Śiva shall achieve success at every step.

82-83. He will become eloquent. He will achieve all he desires. The Supreme lord Śiva will quell all his miseries, ailments, sorrows, heart-burns, crookedness, poisonings and everything distressing quickly.

84. Just as the moon waxes in the bright half, his joy and merits shall increase day by day certainly by the worship of Śiva.

85. O foremost among sages, thus I have told you the mode of worship of Śiva. O Nārada what else do you wish to hear ?

198. Ibid. 1.86.6.

199. Ibid. 20.29.

CHAPTER TWELVE

(Consideration of the essential and the non-essential in the worship)

Nārada said :—

1. O dear father Brahmā, with your mind fixed on Śiva, you are blessed indeed. Please explain this again still more precisely.

Brahmā said :—

2. I, the lotus-born, once called together all the sages and all the Gods and addressed them lovingly with these good words.

3. If you have faith in permanent happiness, if you desire the achievement of the same, all of you shall come along with me to the shores of the milk-ocean.[230]

4. On hearing these words they accompanied me to the place where lord Viṣṇu, the benefactor of everyone, was stationed.

5. O sage, on reaching the place, the Gods bowed down with palms joined in reverence and prayed to the lord of the universe Janārdana, lord of the Gods.

6. On seeing Brahmā and other deities standing there, Viṣṇu remembered the lotus-like feet of Śiva and spoke these noble words.

Viṣṇu said :—

7. "Why have you all, Brahmā and others and the celestial sages come ? What is the matter now ? Please tell me lovingly."

Brahmā said :—

8. On being asked thus by Viṣṇu as well as by me, the dieties bowed to Him with devotion and said.

200. According to the Paurāṇic concept, the turbulent and foamy sea known as the southern China Sea which surrounds Śākadvīpa (identified with Malaya, Siam, Indo-China and Southern China) on three sides was called 'the sea of milk' or Kṣīra Samudra : cp. SM. Ali : Geography of the Purāṇas.

The Devas said :—

9. "Whose worship shall we perform regularly for the removal of misery ?"

10. On hearing these words, the lord favourably disposed to the devotees, spoke as follows favouring me and the devas.

The lord said :—

11. O Brahmā, hear. You and these devas have already heard this. Yet I shall repeat it to you and to the devas.

12-13. It has been seen. It is being seen. Then why is it being asked now ? O Brahmā, Lord Śiva, the destroyer of all miseries, shall be served always by all who wish to achieve things. He Himself has told me as well as Brahmā particularly about this.

14. His worship shall never be forsaken by those who wish to attain happiness. A wonderful example has been narrated to and seen by you all.

15. When they abandoned worshipping the lord of the Devas—Maheśvara in the form of the Liṅga, the sons of Tāra[201] along with their kinsmen perished.

16. They had been enchanted by me. By my illusion they were driven far by me. When they were devoid of Śiva, they were all destroyed and exterminated.

17. Hence Śiva in the form of phallic image shall be worshipped always. He, the foremost among deities, shall be served with special faith.

18. It is by the worship of the liṅga of Śiva that all good men, devas, daityas, I and you, O Brahmā, are sustained. How is it that it was forgotten by you ?

19. Hence, O Brahmā, His liṅga shall be regularly worshipped whatever may be the aim. Śiva shall be worshipped whatever the desire may be.

20. If an hour or even a moment is spent without the worship of Śiva, it is a loss. It is an imperfection, a great foible, blindness, stupidity and foolishness.

201. Tāraputras—the children of Daitya Tāraka who was conquered by Indra with the help of Skanda—the son of Śiva. The episode is the central theme of Kālidāsa's Kumārasambhava.

21. Those who are devotedly attached to Śiva, those whose minds are turned towards Śiva and those who constantly remember Śiva, never become victims of misery.

22-24. Those who desire magnificent buildings, beautiful ornaments, beautiful women, wealth to satiety, sons and grandsons, health, splendid body, extraordinary status, heavenly happiness and final salvation or profound devotion to the great lord shall duly worship Śiva by virtue of their merit accumulated by them.

25. Sure success will be his who regularly worships Śiva liṅga with great devotion. He will never be afflicted by sins.

Brahmā said :—

26. Thus exhorted, the devas knelt before Viṣṇu and requested for liṅgas for the achievement of the desires of all people.

27. O foremost among sages, then, on hearing the request, Viṣṇu, eager for the uplift of all living beings, told Viśvakarman. I too told him.

28. "O Viśvakarman, at my bidding, Śiva's auspicious liṅgas shall be made and given to all devas".

29. At our bidding Viśvakarmā made liṅgas and gave them to the devas according to their status.

30. O foremost among sages, I shall tell you the same, please listen. Indra took a liṅga made of Ruby. The son of Viśravas (Naiśravaṇa or Kubera) took a liṅga of gold.

31. Dharma took a liṅga of yellow stone, Varuṇa took a liṅga of dark blue hue. Viṣṇu took a liṅga of sapphire. I, Brahmā, took a liṅga of gold.

32. The Viśvedevas and the Vasus took silver liṅgas. O sage, the Aśvini devas took the brazen and earthen liṅgas.

33. Goddess Lakṣmī took a crystal liṅga. The Ādityas (the twelve suns) took liṅgas made of copper. The moon took a liṅga made of pearl and the god of fire took a liṅga of diamond.

34. Great Brahmins and their wives chose liṅgas of earth. Maya took a liṅga of sandalwood and Śeṣa nāga took a coral-made liṅga.

35. The Goddesses took the liṅgas of butter; the Yogins took liṅgas of the ash; the Yakṣas took liṅgas of curd and the deity Chāyā took a liṅga of beaten flour.

36. The Goddess Brahmāṇī worships, of course, the Liṅga of Ratna (precious gem). Bāṇa and others worshipped a liṅga of mercury.

37. Thus different kinds of liṅgas were given to them by Viśvakarmā which the devas and the celestial sages worship regularly.

38. After giving the devas the various liṅgas from a desire for their benefit, Viṣṇu explained the mode of worship of Śiva to me, Brahmā.

39. After listening to it, I, Brahmā, the foremost among devas, came back to my abode highly delighted in mind.

40. O sage, after reaching the place I explained the mode of worshipping Śiva that yields desires to the devas and sages.

41. "O sages and devas, be pleased to hear with love and pleasure. I am going to explain lovingly the mode of worshipping Śiva that confers worldly pleasures and salvation.

42-43. The life as a human being is very difficult to obtain among all living beings. O devas, O sages, a life in a good family is still more difficult. After obtaining the still more difficult birth in a brahmin family of good conduct on account of great merits one shall perform rites assigned to propitiate Śiva.

44. No one shall transgress duties assigned to his caste. Charitable gifts and sacred rites shall be performed to the extent of one's capacity and affluence.

45. The Tapoyajña (sacrifice in the form of penance) is far superior to thousands of Karmayajñas (ritualistic sacrifices). The Japayajña (sacrifice in the form of Japas) is far superior to thousands of Tapoyajñas (sacrifices in the form of penance).

46. There is nothing superior to Dhyānayajña (meditation) which is the cause of true knowledge, since the yogin is able to see his favourite (deity) of equanimity through meditation.

47. Śiva is always present near a person set in meditation. There is no necessity for any atonement or expiation for a person of true knowledge.

48-49. O gods, persons who have realised Brahman through pure learning need not perform any rite. They are freed from happiness or misery, virtue or evil, sacrifice or Japa, meditation or rules regarding the same. By virtue of their learning they are free from base passions and physical changes and decays.

50. The liṅga present in the hearts of Yogins is the purest, blissful, auspicious, undying, all-pervasive and unsullied.

51. O brahmins, liṅga is of two types : the exterior and the interior. The exterior is gross and the interior is subtle.

52. Those who are engaged in ritualistic sacrifices and do regularly worship the gross liṅga are unable to steady the mind by meditating upon the subtle and hence they use the gross liṅga.

53. He who has not mastered the liṅga of the mind, the subtle one, must perform the worship in the gross liṅga and not otherwise.

54. The pure undying subtle liṅga is ever perceived by the masters of true knowledge in the same manner as the gross one is thought to be very excellent by those who are not yogins.

55. If we consider properly there is nothing else for the real interpreter. Whatever is Niṣkala or Sakala is of the form of Śiva in the whole universe. This must be constantly thought of in the mind.

56. Even if they are devoid of the ultimate perfect knowledge, no defect or deficiency can be ascribed to them. Rules regarding what shall be done and what shall not be done are not binding on them.

57. The knower, of course, is not at all bound by actions, even if he continues the householder's life just as the lotus standing in water is not contaminated by the water.

58. Till the realisation of perfect knowledge a man should continue the ritualistic worship of Śiva.

59-60. In order to convince the world, the rituals must be continued. Just as the sun is reflected in many vessels with water, in the same manner, O devas, know that the

supreme Brahman, Śiva, assumes the forms of whatever is seen or heard in the world, real or unreal.

61. There is difference in the vessels but not in the water that they contain. This is what those who know the real meaning of the Vedas say.

62. "Lord Śiva is within the heart of beings in this world." Of what avail are the idols to those who have this real knowledge ?

63. Having an idol is very auspicious for a person who has no such knowledge. It is a ladder that enables him to climb to a higher position.

64. It is very difficult to climb to a position without a support. The idol is only a means to achieve the Nirguṇa Śiva .

65. The attainment of the Nirguṇa through a Saguṇa is certainly possible. In this manner, the symbols of all lords are conducive to a steady faith and belief.

66. This lord is very great and this is the mode of worship of that lord. If there is no idol, of what avail are scents, sandal paste, flowers, etc. ?

67. Till the realisation of true knowledge, the idol shall necessarily be worshipped. If any one does not worship the idol before he attains perfect knowledge, his downfall is sure.

68. O brahmins, hear the true statement of facts. For the same reason as mentioned before, the duties of your own caste shall be performed assiduously.

69. Worship shall be performed where devotion is directed. Without worship and charitable gifts, sin cannot be kept at bay.

70. As long as there is a vestige of sin in the body, achievement need not be expected. When the sin is wiped off, all rites will bear fruit.

71. If there is dirt in the cloth the dyeing process cannot be carried out effectively. After the cloth is bleached any dye can be applied to it effectively.

72. Similarly when the body is freed of its dirty stuff by proper worship of deities, the dye of knowledge can stick to it whence true knowledge will arise.

73. The root of true knowledge is unswerving devotion.

The root of knowledge too is devotion.

74. The root of devotion is good action and the worship of one's own favourite deity. The root of that is the good preceptor. A good preceptor is secured only through association with good people.

75. If one associates with good people, one will come across a preceptor. From the preceptor mantras and the modes of worship can be learned. Bhakti (devotion) is generated by worship and it gives birth to knowledge.

76. Knowledge leads to perfect knowledge and realisation of the supreme Brahman. When there is perfect knowledge, differentiations cease altogether.

77. When differentiation ceases, the misery of mutually clashing opposites vanishes. He who is free from the tangle of opposites and the miseries attendant on them assumes the form of Śiva.

78. O celestial sages, when the mutually clashing opposites do not afflict, a person endowed with true knowledge has neither happiness nor misery. Rules of do's and don'ts do not bind him.

79. Such a person who has not entered a household life is rare to meet with. If there is such a one he will quell all sins by his mere sight.

80. Even the holy centres praise such a person of knowledge. Devas and all sages consider him the supreme Brahman, Śiva Himself.

81. The holy centres or the deities in the form of clay or rock idols are not equal to him. They take time in sanctifying persons. But a man of true knowledge purifies through his sheer vision.

82. As long as he continues the life of a householder he shall perform the worship of the idols of the most excellent of the five deities with pleasure.

83. Or it is enough if Śiva alone is worshipped. The root is the most important. When the root is watered, O gods, the branches are well-cared for.

84. O excellent sages, if the branches are taken care of, it does not necessarily mean that the root is cared for. When the deities are propitiated, the same analogy holds good.

85-86. Our aim shall be to propitiate Śiva if we are sensible. O gods, if Śiva is worshipped, all the gods are worshipped. Hence a person who wants to do good to all living beings shall worship Śiva, the benefactor of the world, for the attainment of all deires.

CHAPTER THIRTEEN

(The mode of worshipping Śiva).

Brahmā said :—

1. O sages, O devas, listen. Now I shall explain a mode of worship than which there is no better one and which is conducive to the achievement of all happiness and cherished desires.

2. Getting up in the Brāhma Muhūrta within an hour before dawn one shall remember Śiva accompanied by his consort. With palms joined in great devotion and head bent down he shall offer prayers.

3. O lord of devas, get up, get up. O lord stationed in the heart, get up. O lord of Umā, get up. Confer your auspicius blessings on the entire universe.

4. I know what is virtuous, but I am not inclined to work it up. I know what is unrighteous but I am unable to desist from it. O Mahādeva, I do everything as prompted by you, stationed in my heart.

5. After repeating these words of prayer and remembering the sandals of the preceptor he shall go out to the southern direction for answering the calls of nature.

6. Cleaning the body thereafter with earth and water and washing his hands and feet he shall clean the teeth.

7. Cleaning of the teeth shall be completed before sunrise. He shall gargle sixteen times with so many mouthfuls of water.

8. O celestial sages, the Tithis of Ṣaṣṭhī, navamī as well as new moon days and sundays are forbidden for cleaning the teeth with tooth brush twigs.

9. Bath shall be taken at a convenient time in rivers

or in the house itself. No man shall take bath against the conventions of locality or the convenience of the season.

10-11. Hot water bath shall be avoided on sundays, Śrāddha days, Saṅkrānti days, at the times of eclipse, on days of Great Charity and fast, in holy centres and during the days of impurity due to death or birth in the family. In the holy ponds and rivers one shall take bath facing the east with great devotion.

12. Oil bath shall be taken on particular days of the week according to convention in the society. If one is accustomed to take oil bath everyday or if one is using scented oil breaking the convention, it is not faulty.

13. Otherwise one should avoid Śrāddha days, days of eclipse, fast days and the first day of the luner fortnight for oil baths. Except on the days of eclipse mustard oil can be used on other days.

14. Bath shall be taken after due consideration of the place and season duly. He shall face either the north or the east when taking bath.

15. He shall never take bath wearing another man's clothes. He shall take bath in pure clothes and shall think on his favourite deities.

16. If he wears during the night another man's clothes, the same are not impure, hence there is no harm in taking bath with those clothes on but after taking bath they must be washed and returned.

17. After bath he shall perform water libation propitiating gods, sages and the manes. Thereafter washed and dried clothes shall be worn and Ācamana performed again.

18. In a clean place washed and smeared with cow-dung, the devotee shall take his seat, O Brahmins.

19. The seat shall be made of wood or a cloth-cover. A seat of diverse colours is conducive to the achievement of all desires.

20. Or he can have the hide of a deer for a seat. He shall sit on it and apply Tripuṇḍra with the ashes.

21. Prayers, penance and charity shall be performed with due markings of Tripuṇḍra on the forehead for sure results. If ashes are not available marking may be done with holy water.

22. After marking Tripuṇḍra, on the forehead, the devotee shall wear Rudrākṣas. After daily rites are over, he shall begin the worship of Śiva.

23. Then he shall perform Ācamana, the sipping of water thrice with the requisite mantras or once, saying that it is a drop of Gaṅgā water.

24-25. Rice cooked with water shall be brought for the worship of Śiva. Whatever other things he can bring shall also be brought and kept near. A vessel for Arghya with water and scented raw rice grains shall also be brought.

26-27. To complete the formalities of worship, the vessel shall be placed on the right shoulder. He shall think upon the preceptor and ritualistically take his permission for the worship. He shall perform the rite of Saṁkalpa (including the requisite mantras and statements about the pūjā, the day, month, year etc. and the purpose of the Pūjā) and aver his desire. He shall perform the worship of Śiva with His attendants devoutly.

28-29. Showing the mystic mudrā and using saffron and other materials he shall bow to and worship Gaṇeśa who confers benefits a hundred thousand times and is accompanied by his consorts Siddhi and Buddhi[202]. He shall repeat his names ending in the dative case appended with Namaḥ and prefixed with Praṇava.

30. After craving for forgiveness of the deity, he shall be worshipped again in the company of his brother Kārtikeya with great devotion and shall be bowed to again and again.

31. The big-bellied Gaṇeśa, the gate-keeper of the lord, shall be worshipped. Goddess Satī, Girijā shall be worshipped then.

32-35. After worshipping Śiva with sandal paste, saffron, incense, various lamps, and food-offerings of different sorts he shall bow down again. In the house the liṅga shall be made of clay, silver or any other metal or mercury. It shall be bowed to with devotion. If that is worshipped, all deities are worshipped. If the liṅga is made of clay it shall be installed duly.

202. Siddhi and Buddhi are personified as the wives of Gaṇeśa, the son of Śiva and Pārvatī.

36. The householders shall perform every rite according to prescribed rules. After performing the purificatory rite of the Bhūtas, the installation of the idol shall be performed.

37-38. If the worship is performed in the temple of Śiva, the guardians of the quarters shall be installed and worshipped. In the house, Śiva shall be worshipped by the root mantra. It is not obligatory that the gatekeeper shall be worshipped. The liṅga that is worshipped by me can be worshipped in the house. Everything is installed in the same.

39. At the time of worship, the lord shall be invoked along with his attendants and paraphernalia. But there is no hard and fast rule governing this aspect.

40. He shall provide his own seat in the vicinity of Śiva. He shall face the north and perform the rite of Ācamana (sipping water).

41. The devotee shall wash his hands and feet and perform Prāṇāyāma ten times with Mūlamantra.

42. Five mystic Mudrās shall be shown with the hand before the worship. Only after showing the Mudrās shall the worship be performed.

43-45. The lamp shall be shown then. Homage shall be paid to the preceptor. He shall then seat himself in the yogic poses of Padma, Bhadra, Uttāna or Paryaṅka whichever is convenient and perform the rites once again. After the worship he shall float it along with the cake. If the worship is performed in the house these rules are not binding.

46. Afterwards the excellent liṅga shall be washed with the water from the vessel of Arghya itself after keeping all the material with the concentrated mind.

47-53. The lord shall be invoked then with the following mantra. "I am invoking Śiva, the blissful and favourably disposed to the devotees, Śiva seated on the summit of Kailāsa, the excellent lord of Pārvatī, Śambhu of the form as mentioned before, both with or without qualities possessed of five faces, ten hands, three eyes and the bull for banner, as white as camphor, of divine limbs, having crescent moon on the head, wearing matted hair, clad in the hide of an elephant and with the hide of the tiger as upper garment,

with Vāsuki and other serpents turned round his body, holding Pināka and other weapons, having the eight Siddhis[203] (accomplishments) dancing constantly in front of Him, served by crowds of devotees crying loudly "Be victorious. Be victorious." of unbearable sight due to excessive splendour, served by all devas, the sole refuge for all living beings, of beaming face shining like lotus and always eulogised by Viṣṇu and Brahmā as extolled by the Vedas and sacred texts." After the meditation of Śiva along with his consort, the seat shall be arranged for.

54. Worship shall be performed with the names ending in dative case. Pādya and Arghya shall be offered to Śiva.

55. After offering Ācamana, the supreme Ātman Śiva shall be bathed with five materials (milk, curds, honey, etc.)

56. Then the offerings shall be made with great devotion reciting the requisite Vedic mantras or the names ending in the dative case.

57. Similarly any desirable and desired material shall be offered to Śiva. Thereafter the Vāruṇa Snāna rite (ceremonial ablution) shall be performed to Śiva.

58. Sweet-smelling sandal paste and other unguents shall then be applied. The water poured over the deity in a continuous current shall be rendered fragrant.

59. The water ablutions shall be made reciting Vedic mantras or six-syllabled mantra eleven times, if so much time can be spared, then the deity shall be wiped with a cloth.

60-61. Then the Ācamana shall be offered and cloth dedicated. Gingelly seeds, barley grains, wheat, green gram or black gram shall then be offered to Śiva with various mantras. Then flowers shall be offered to the five-faced noble soul.

62-64. Lotuses, rose, Śaṅkha, and Kuśa flowers, Dhattūras, Mandāras grown in a wooden vessel, holy basil leaves or Bilva leaves shall be offered to each of the faces in

203. The eight Siddhis are : अणिमा, लघिमा, प्राप्ति, प्राकाम्य महिमा, ईशित्व, वशित्व and कामावसायिता। The last one is sometimes substituted by सर्वज्ञत्व Some other Siddhis such as दूरश्रवण, अग्निस्तम्भ etc are also added to these.

accordance with the previous meditation or according to one's wish. By all means Śiva favourably disposed to His devotees shall be worshipped with great devotion. If other flowers are not available, Bilva leaves shall be used exclusively in the worship of Śiva.

65-66. With the offering of Bilva leaves alone, the worship shall be performed. Then scented powders, sweet-smelling oil etc. of various sorts shall be offered to Śiva with great joy. Then incense, Guggulu (the fragrant gum resin) and Aguru (the fragrant Aloe wood) shall be offered.

67-69. Thereafter a lamp lighted with ghee shall be offered to Śiva. With great devotion the rite of wiping of the face shall be performed with a cloth. With the following mantra, Arghya shall be offered with great devotion. "O Śiva, give us good features, good fame, and good enjoyment of pleasures. Taking this Arghya give us the pleasures of the world and salvation. Obeisance be to Thee". Then various kinds of food-offerings shall be made to Śiva.

70-72. Then Ācamana shall be performed immediately. Then the offering of betel leaves with all necessary adjuncts shall be made to Śiva, Ārārtika (the rite of waving lights) shall be performed with a lamp with five wicks. Light shall be waved four times at the feet; twice in the umbilical region, once near the face and seven times over the whole body. Then the devotee shall perform meditation as stated before and repeat the mantras.

73-74. The mantras shall be repeated in accordance with the knowledge, as many times as are necessary in the manner instructed by the preceptor.

75. The deity Śiva shall be eulogised lovingly with various hymns. Then the devotee shall circumambulate around Śiva by and by.

76. Then he shall perform prostration with the eight limbs touching the ground many times. He shall then offer handfuls of flowers with great devotion repeating the following mantra.

77-83. O Śiva, whatever I have done by way of worship etc. with or without sufficient knowledge for Śiva the great lord, in order to secure His satisfaction shall be fruitful by your grace. O Mṛḍa, I belong to you. My vital airs are

fixed in you. My mind is always concentrated in you. O Gaurīśa, O lord of goblins, be pleased with me. Those who stagger and falter on the ground are supported by the ground alone. O lord, those who have offended you shall find in you alone as their refuge. After entreaties like these the devotee shall make a handful of flower-offering. Then he shall bow down many times and take the ritualistic farewell—"O lord be pleased to return to your abode along with your attendants. Please come again when I perform worship". After requesting thus many times, Śiva who is favourably disposed to His devotees shall be bidden farewell to abide in the heart. The holy water shall then be applied over the head.

O sages, thus I have entirely explained the mode of worshipping Śiva that confers worldly pleasures and salvation. What else do you wish to hear ?

CHAPTER FOURTEEN

(*Directions for the worship of Śiva*)

The sages said :—

1. O disciple of Vyāsa, O fortunate one, please explain to us authoritatively the fruits granted by Śiva for the different worships with different flowers.

Sūta said :—

2-3. O sages, Śaunaka and others, please listen attentively. I shall lovingly explain to you the mode of offering flowers which is the same as Brahmā explained to Nārada at his request.

Brahmā said:—

4. A person desirous of wealth shall worship lord Śiva with lotuses, Bilva leaves, petals of lotuses or with Śaṅkha flowers.

5. O Brahmin, if a devotee worships Śiva with a hundred flowers, his sins shall be wiped off and the devotee shall become rich.

6. Twenty full lotuses constitute one prastha measure. A Thousand Bilva leaves constitute half a Prastha.

7. Petals of lotuses, a thousand in number constitute half a prastha. Ten Ṭaṅka weight constitutes one pala and sixteen palas make one prastha.

8. Flowers for worship shall be weighed in the balance according to this calculation. The worship thus duly performed shall accord all cherished desires. If the devotee worships with no specific desires he will become Śiva himself.

9-14. O lordly sages, a person desirous of obtaining a kingdom shall propitiate Lord Śiva with the worship of a hundred million earthen liṅgas. Lord Śiva confers a kingdom on the devotee certainly. He shall use Śivaliṅga for worship. Flowers shall be used. Unsplit rice grains mixed with sandal paste shall be used. The ceremonial ablution shall be performed. The manrta used shall be pleasing. Bilva leaves are very excellent. Or he can use loose petals or full lotuses or Śaṅkha flowers according to ancient authorities. The worship is divine and accords pleasures and achievement of desires both here and hereafter, He shall not omit other items such as incense, lamps, food-offerings, Arghya, Ārārtika (waving of lights), Pradakṣiṇā, Namaskāra, Kṣamāpana (craving forgiveness and Visarjana) the ritualistic dismissal). At the end he shall feed other devotees.

15. A person who yearns for important positions shall worship half the former number. A person desiring release from prison shall worship a hundred thousand liṅgas of Śiva.

16 A person afflicted by ailments shall worship half that number. A person desiring a daughter shall worship half that number.

17. A person desirous of learning shall worship half that number. A person desirous of eloquence shall worship Śiva with ghee.

18. In order to drive out enemies, the number of worship is the same as before. For exterminating enemies, worship is for a hundred thousand times and for enchantment worship is half that number.

19. For the conquest of vassal kings, worship for ten million times is recommended. or keeping vassal kings under influence the same for ten thousand times is recommended.

20. For achieving glory with plenty of vehicles, worship for a thousand times shall be performed. A person desiring salvation shall worship Śiva five crores of times with deep devotion.

21. A person seeking knowledge shall worship Śiva, the benefactor of the world, ten million times. A person desiring Śiva's vision shall worship Him five million times.

22. The Mṛtyuñjaya mantra shall be repeated half a million times when Śiva shall be visible to the devotee and fulfil his desires.

23. If a person repeats the mantra a hundred thousand times and begins a second instalment he will be lifted to a higher caste. When he completes the third hundred thousand times all his worldly desires will be fulfilled. In the fourth Lakṣa he will be able to see the lord.

24. When the fifty Lakṣa is completed, the lord will confer on him all benefits. When the same mantra is repeaed a million times, the merit is tremendous.

25. A person desirous of liberation shall worship him with Darbhas. O best of sages, the number everywhere is a hundred thousand times.

26. A person desirous of long life shall worship him with Dūrvā grass. A person desirous of sons shall worship him with Dhattūra flowers.

27. A Dhattūra plant with red stem is specially auspicious for worship. A worshipper using Agastya flowers will earn great fame.

28. Worldly pleasures and salvation will be secured by a person who worships with Tulasī. Great valour can be secured by worshipping with Arka or Kubjakalhāra flowers.

29. The worship with Japā flowers (China rose) brings about the death of enemies. Karavīra flowers drive away all ailments.

30. By w rshipping with Bandhūka flowers the devotee will get ornaments; with Jātī flowers he will acquire good vehicles; with Atasī flowers he will attain favour of Viṣṇu.

31. With Śamī leaves he will secure salvation. With Mallikā flowers he will secure an auspicious woman.

32. With the splendid Yūthikā flowers he will not be

deprived of a house. With Karṇikāra flowers he will secure plenty of garments.

33. With Nirguṇḍi flowers, his mind becomes pure in the world. A hundred thousand Bilva leaves used for worship will secure the fulfilment of all desires.

34. Use of lovely flowers in the form of garlands increases happiness and wealth. Use of seasonal flowers for worship yields liberation. There is no doubt in this.

35. The flowers of Rājikā bring about the death of enemies. A hundred thousand Rājikā flowers shall be used for the worship of Śiva. The benefit accruing will be very great.

36. Excepting the Campaka and the Ketaka there is no flower which does not appeal to Śiva. All other flowers can be used for worshipping Him.

37. Now, O excellent one, listen to the quantity of and the benefit accruing from grains and pulses in their use for worship of Śiva.

38-39. Heaping up rice grains by way of worship causes prosperity. Six and a half prastha, and two palas of rice grains constitute a hundred thousand in number of grains. These shall be used in their unsplit form for the worship of Śiva.

40. Worship of Rudra shall be performed at first and a fine cloth shall be spread over the liṅga. The rice grains shall be put over the cloth at the time of worship.

41. At the end of worship, a coconut fruit shall be placed with scents and flowers etc. and fumigated with incense. The devotee shall attain the benefit of worship.

42. Silver coins and black gram shall be given as fee to the priest as much as for two Prājāpatya ceremonies. If the devotee cannot afford it he shall give according to his capacity.

43. Thereafter twelve brahmins shall be fed. The whole of this then constitutes the Lakṣapūjā complete in its details and with requisite mantras.

44-46. The mantras shall be repeated hundred and eight times. That is the rule. A hundred thousand gingelly seeds used for worship destroy even great sins. Eleven Palas of gingelly seeds constitute a hundred thousand in number.

The mode of worship is the same as before. Those who desire beneficent results shall perform the Pūjā. Brahmins shall be fed. Hence, only those who can afford shall perform this. Certainly all miseries due to great sins perish instantaneously.

47-48. Performance of the worship of Śiva with a hundred thousand barley grains is highly efficacious. Eight and a half Prasthas and two Palas of barley grains constitute a hundred thousand in number according to ancient calculation. The worship with barley grains, the sages say, increases heavenly pleasures.

49-50. Brahmins desiring the benefit shall perform the rite of Prājāpatya. The worship of Śiva with wheat grains is highly praiseworthy. If a hundred thousand grains are used for worship, the devotee shall be blessed with a number of children. Half a Droṇa of wheat will constitute a hundred thousand in number of grains. The mode of worship is as before.

51-52. Śiva accords happiness on being worshipped with green grams. Seven Prasthas and two Palas to seven and a half Prasthas of green grams constitute a hundred thousand in number. Eleven brahmins shall be fed.

53-54. If the great Ātman, the presiding deity of Dharma, is worshipped with Priyaṅgu (long pepper corns), the devotee will be blessed with happiness. His virtue, wealth and love will flourish. A Prastha of these corns constitutes a hundred thousand in number according to ancient authorities. Twelve brahmins shall be fed.

55-56. Worship with Rājikā (small mustard) of Śiva shall bring about the death of enemies. Twenty Palas of Sarṣapa (big mustard) constitute a hundred thousand in number. Worshipping with them also brings about the death of enemies. The Śivaliṅga shall be decorated with the leaves of Āḍhakī and then worshipped.

57-58. A cow along with necessary adjuncts shall be given in charity and a bull shall also be given. Worship with pepper is also conducive to the destruction of enemies. The Śivaliṅga shall be decorated with the leaves of Āḍhakī flowers and worshipped. This worship is conducive to different kinds of happiness and benefits.

59. O best among sages, the measurement and number of grains and pulses have been explained to you by me. O lord of sages, now listen to the calculation of a hundred thousand in the case of flowers.

60. A Prastha of Śaṅkha flowers constitutes a hundred thousand, says Vyāsa who shows the exact measurement and calculation.

61. Eleven Prasthas of Jāti and Yūthikā flowers constitute a hundred thousand in number in each. Five and a half Prasthas of Rājikā flowers also constitute so many.

62. Twenty Prasthas of Mallikā flowers constitute a hundred thousand; while so many flowers of gingelly plant measure a little less than a Prastha.

63-64. Karavīra flowers measure three times that. Scholars say that the flowers of Nirguṇḍi too measure likewise. In Karṇikāra and Śirīṣa flowers too, the same mode of calculation holds good. Ten Prasthas of Bandhujīva flowers constitute a hundred thousand.

65. The devotee shall perform the worship of Śiva with different flowers after considering these modes of calculation for the fulfilment of desires if he has any or for the sake of salvation if he has no desire.

66. Now I shall explain the benefit of great potentiality accruing from Dhārāpūjā, a mere listening to which is conducive to great welfare.

67. After performing the regular worship of Śiva, with great devotion in accordance with prescribed rules, the devotees shall pour water in a continuous stream.

68-70. This Dhārā worship is very efficacious in delirium due to fever. At that time Śatarudriya[204] mantra, Rudraikādaśa mantra, Rudrajāpya mantra, Puruṣa Sūkta,[205] Ṣaḍaṅga mantra, Mahāmṛtyuñjaya[206] mantra, Gāyatrī, names ending with Namaḥ and beginning with Praṇava or Āgama mantra shall be repeated.

204. On the Śatarudriya concept of Śiva, see MP. A Study PP. 64-65.

205. VS. 31.1.

206. This mantra is often used for warding off diseases and prolonging life.

71. The Dhārā worship is very excellent in regard to flourishing series of pleasures. Different types of auspicious materials of worship shall be added to the water.

72. If Dhārā worship is performed with ghee continuously while a thousand mantras are repeated, the family will undoubtedly flourish.

73. Thus the worship of Śiva shall be performed with the mantras mentioned by me. Sages have held that brahmins shall be fed and Prājāpatya rite shall be performed.

74. Milk without sugar is usually taken for the Dhārā. If the devotee is deficient in intellect and yearns for the same, sugar shall be added to milk for the sake of Dhārā.

75. His intellect will become as keen as that of Bṛhaspati. The Dhārā shall be continued till ten thousand mantras are completely repeated.

76-77. If there is any crack or laceration in the body without an apparent cause, if there is any uncommon increase of love or misery anywhere, or if there be verv frequent quarrels in the house, miseries will perish when the Dhārā worship is performed.

78. Oil-Dhārā shall be performed on Śivaliṅga for harassing enemies. Success in the enterprise is certain.

79. If scented oil is used, worldly pleasures will be increased. If mustard oil is used, enemies will be exterminated undoubtedly.

80. If honey is used, the devotee will become Kubera (God of wealth). The Dhārā of sugarcane juice is conducive to all pleasures.

81-82. The Dhārā of Gaṅgā water yields worldly pleasures and salvation. In all these Dhārās Mṛtyuñjaya mantra shall be muttered ten thousand times. Eleven brahmins shall be fed

83. O lordly saint, what I have been asked I have now explained to you completely. This will be fruitful in the world and will contribute to the achievement of all desires.

84. I shall now tell you, as I have heard, the benefit accruing from the due worship of Śiva in the company of Skanda and Umā.

85-87. He will enjoy in this world all kinds of auspicious pleasures with sons and grandsons. Then he will go to the region of Śiva that is conducive to all happiness. He will enjoy happy sports with Śiva's attendants, move about in aerial chariots that can go anywhere they pleased and that shine like ten million suns and will be served by Rudra's maidens with songs and instrumental music, till the time of Dissolution. Then he will attain perfect knowledge and ultimately salvation.

CHAPTER FIFTEEN

(*The manifestation of Rudra*)

Nārada said :—

1. O creator, O Brahmā the fortunate, you are blessed O foremost among Devas. A wonderfully sanctifying story of Śiva has been narrated by you, today.

2. I have heard the wonderfully divine story of the origin of the Liṅga, the auspicious hearing of the efficacy of which destroys all miseries here.

3. Please narrate what transpired thereafter, the grandeur of the created things and particularly the mode of creation.

Brahmā said :—

4. You have requested very pertinently. I shall briefly narrate what transpired later as I have heard before.

5-6. When the eternal lord Śiva vanished, O chief of brahmins, Viṣṇu and I in a very happy mood withdrew our forms of Swan and Boar and wished for creation and sustenance of the worlds.

Nārada said :—

7. O Vidhi, O Brahmā, O wise one, I have a great doubt. Please remove the same.

8. How is it that both of you assumed the forms of Swan and Boar instead of other forms ? Please tell me the reason for the same.

Sūta said :—

9. On hearing these words of the noble-souled Nārada, Brahmā spoke after remembering the lotus-like feet of Śiva.

Brahmā said :—

10. The swan has the power of going up steadily. It has the power of discriminating between the real and the unreal as in separating milk from water.

11. The swan understands the distinction between ignorance and knowledge. Hence I (Brahmā) the Creator, assumed the form of Swan.

12. O Nārada ! But I failed to cognize the refulgent form of Śiva and therefore could not exercise my power of discrimination.

13. How can real knowledge dawn on one who is engaged in activities of creation ? Hence though in the form of Swan I could not attain the power of discrimination.

14. A boar has the power of steadily going deep below. Hence Viṣṇu, the wanderer in the forest, assumed the form of the boar.

15. Or Viṣṇu, the protector of all the worlds assumed the form of a Boar to start a new Kalpa (Aeon).

16. Since the day he assumed the form of a Boar, the aeon by the title of Vārāha has started.

17. Or the Vārāhakalpa can be considered to have started since the day we two decided to assume these forms.

18. O Nārada, thus I have answered your relevant question. O sage, now listen. I shall resume the context. Remembering the lotus-like feet of Śiva I shall explain to you the mode of Creation.

19. When God Śiva vanished, I, Pitāmaha (grandfather) of the worlds fell into contemplation pondering on the means of carrying out His words of direction.

20. Then after bowing down to Śiva, getting knowledge from Viṣṇu and attaining the highest bliss, I decided to start the work of creation.

21. After bowing to Śiva and instructing me, O dear one, Viṣṇu too vanished.

22. After getting the blessings of Śiva and going out of the cosmic egg, Viṣṇu made Vaikuṇṭha[207] his permanent abode.

23. Desiring to create, I remembered Śiva and Viṣṇu. In the waters that had already been created I offered handfuls of water as libation.

24. Then the cosmic egg arose consisting of twenty-four Principles[208]. O brahmin, then a splendid, huge form Virāṭ appeared and the form of waters was not seen.

25. Confusion arose in my mind and I performed a severe penance for twelve years meditating on Viṣṇu.

26. At that time, Viṣṇu appeared before me and touching my body lovingly and joyously he told me.

Viṣṇu said :—

27. O Brahmā, thanks to the favour of Śiva, I am capable of giving you everything. There is nothing which cannot be given to you. I am delighted. Tell me the boon (you wish to have).

Brahmā said :—

28. O Viṣṇu, the fortunate one, I have been entrusted to you by Śiva. Hence it is but proper that I should request you. Please give me who request you what He has told you (to give me). Obeisance be to you.

29. This Virāṭ form of the cosmic egg consists of twenty-four principles. There is no sentience in it. It is insentient.

30. O Viṣṇu, you have now appeared before me; thanks to the blessings of Śiva. Confer sentience on this cosmic egg originating from Śiva's power.

31. When I said this, the great Viṣṇu adhering strictly to the directives of Śiva assumed infinite forms and entered the cosmic egg.

207. It is Viṣṇu's abode variously described as situated in the Nothern ocean or on the eastern peak of mount Meru.

208. According to the Paurāṇic account of creation, the cosmic Egg constituted of twenty-four tattvas was entirely material. In the beginning, it was a dead egg and it remained so until it was activated by the principle of Brahmā which having entered into it split the egg into two halves by the process of fission.

32. Viṣṇu with a thousand heads, a thousand eyes and a thousand feet[209] encompassed the cosmic egg touching the earth everywhere.

33. When Viṣṇu who was properly eulogised by me entered it, the cosmic egg consisting of the twentyfour principles became sentient.

34. Viṣṇu shone as the great Being, the lord of the seven worlds beginning with Pātāla[210].

35. The five-faced lord Śiva created for His residence the beautiful city of Kailāsa that shone above all.

36. O celestial sage, Kailāsa[211] and Vaikuṇṭha will never be destroyed even if the whole cosmic egg is destroyed.

37. O foremost among sages, I am staying in Satyaloka[212]. O dear one, I desired the activity of creation at the bidding of Śiva.

38. Even as I stood desirous of creation, the Evil creation, viz. the set of five Illusions[213] appeared before me. It was of the nature of darkness endowed with knowledge.

209. RV. X. 90; VS. 31.1.

210. The seven regions descending from the earth, one below the other, are called अतल, वितल, सुतल, रसातल, तलातल, महातल and पाताल।

211. This city is located on the central peak of Hemakūta which is one of the loftiest peaks to the North of the Mānasa lake. It is the abode both of Lord Śiva and his friend Kubera who is the Lord of wealth.

212. This is one of the seven lokas of the upper region. The other six lokas are भूः, भुवः, स्वः, महः, जनः, तपः। For the sanctity and position of this loka compare an unidentified quotation from the Devi Bhāgavata.

सत्यं तु सप्तमो लोको ब्रह्मणः सदनं ततः।
सर्वेषां चैव लोकानां मूर्ध्नि सन्तिष्ठते सदा॥
ज्ञानकर्मप्रतिष्ठानात्तथा सत्यस्य भाषणात्।
प्राप्यते चोपभोगार्थं प्राप्य न च्यवते पुनः।
तत्सत्यं सप्तमो लोकस्तस्मादूर्ध्वं न विद्यते॥

213. अविद्या also designated as विपर्यय is fivefold. Its five kinds are mentioned in the Liṅgapurāṇa (2.9.30).

तमो मोहो महामोहस्तामिस्र इति पण्डिताः।
अन्धतामिस्र इत्याहुरविद्यां पञ्चधा स्थिताम्॥

these are defined in the Devi Bhāgavata in the following way :

39. Then I created the chief creation[214] consisting of immobile beings with a delightful mind. At the bidding of Śiva, I continued my meditation in a detached spirit.

40. While creating it I had thought it would be an aspirant after the Ātman. But the creation Tiryaksrotas turned out to be full of misery. And it was not an aspirant.

41-42. Realising that it was not an aspirant I began to ponder over the matter. Then the Sāttvika Sarga otherwise known as Ūrdhvasrotas and Devasarga (Divine creation) took shape. It was really charming. But considering that it too was not aspirant I meditated on my lord.

43. Then the Rājasasarga, otherwise known as Arvāksrotas—the human creation which was a great aspirant, appeared at the bidding of Lord Śiva.

44. Then again at the bidding of Lord Śiva the Bhūtādika Sarga (creation of the elements etc.) appeared. Thus five types of creation collectively called Vaikṛta were set in motion by me.

45-46. Brahmā evolved three types of creation from Prakṛti. The first one was the creation of Mahat (the cosmic principle of intellect.) The second was that of the

तमोऽविवेको मोहः स्यादन्तःकरणविभ्रमः ।
महामोहश्च विज्ञेयो ग्राम्यभोगसुखैषणा ॥
मरणं त्वन्धतामिस्रं तामिस्रं क्रोध उच्यते ।
अविद्या पञ्चपर्वैषा प्रादुर्भूता महात्मनः ॥

These are further divided into sixtytwo kinds. Cp. Liṅgapurāṇa 2.9. 34-35.

तमसोऽष्टविधा भेदा मोहश्चाष्टविधः स्मृतः ।
महामोहप्रभेदाश्च बुधैर्दश विचिन्तिताः ॥
अष्टादशविधं चाहुस्तामिस्रं च विचक्षणाः ।
अन्धतामिस्रभेदाश्च तथाष्टादशधा स्मृताः ॥

214. The Paurāṇic cosmology divides the cosmic creation into nine classes : viz (1) मुख्यसर्ग creation of insentient objects (2) तिर्यक् सर्ग creation of animals (3) देवसर्ग creation of divine beings (4) राजससर्ग creation of human beings (5) भूतादिसर्ग creation of elements (6) महत्सर्ग creation of intellect (7) सूक्ष्मभूतसर्ग creation of subtle elements (8) वैकारिकसर्ग secondary creation (9) कौमारसर्ग primary and secondary creation.

subtle elements. The third was Vaikārika of the nature of transformations and ramifications). Thus with five Vaikṛta types and three later Prākṛtas there were eight types of creation.

47. The Kaumāra Sarga was the ninth. It was both Prākṛta and Vaikṛta. I cannot adequately describe the divisions and sub-divisions of all these types of creation.

48. Last of all, I shall mention the brahminical creation which is of very little utility. It is here that the great creation of Sanaka and others, referred to above as Kaumāra Sarga, took shape.

49. Sanaka and others, my mental sons, were five[215] in number. They were all on a par with Brahman, of good rites and averse to worldly attachment.

50. Despite my command they were not inclined to carry on the activities of creation; those scholarly sons turned their attention from worldly activities and were devoted to the exclusive meditation on Śiva.

51. O Nārada, they were bold enough to retort to me whereat I became very furious and nearly senseless.

52. When I became nearly unconscious on account of excessive fury and agitation, drops of tears fell from my eyes.

53. At that time, on being mentally meditated upon, Viṣṇu came there hurriedly and enlightened me.

54. O foremost among sages, I was instructed by Viṣṇu to perform the penance of Śiva. Accordingly I performed a severe penance.

55-56. While I was performing penance for creation, the merciful lord Śiva of Trinity, came out of the spot called Avimukta between the eyebrows and the nose. He manifested imself as Half woman and Half man in full potency.

57-58. On seeing the unborn lord Śiva, a mass of refulgence, the consort of Umā, the omniscent, the creator of everything, famous as Nīlalohita, straight in front of me I

215. These are Sana, Sanaka, Sanat, Sanātana and Sujāta. Elsewhere they are stated to be seven or ten.

saluted him with great devotion and was highly delighted. I told the lord "Please create various subjects."

59. On hearing my words, the lord of lords, Rudra, created many Gaṇas identical with Himself.

60. I again told the great lord Rudra—"O lord, please create those subjects, tormented by the fear of birth and death".

61. O foremost among sages ! on hearing my words the merciful lord Rudra laughed and said thus.

Lord Rudra said :—

62. O Brahmā, I shall not create the subjects tormented by the fear of birth and death. The inauspicious beings are immersed in the ocean of distress by their own actions.

63. In my manifestation in the form of preceptor I shall lift up these beings immersed in the ocean of distress by conferring on them perfect knowledge.

64. You alone, create all the miserable subjects, O Lord ! At my bidding, you will not be bound by illusion.

Brahmā said :—

65. Saying this, the lord, the glorious Śiva vanished along with His attendants even as I was watching.

CHAPTER SIXTEEN

(*Description of the Creation*)

Brahmā said :

1-2. O Nārada, after performing the Pentuplication of the Bhūtas, elements and their attributes sound etc., I evolved the gross Ether, wind, fire, water and the Earth out of them and created mountains, seas, trees etc. and the periods of time ending with Kali and other ages.

3. I created many other things as well, but O sage, I was not satisfied. Then O sage, I meditated on Śiva and his consort Ambā and created aspirants.

4-7. I created Marīci from my eyes, Bhṛgu from my

heart; Aṅgiras from the head and the great sage Pulaha from the vital breath Vyāna. I created Pulastya from Udāna; Vasiṣṭha from Samāna; Kratu from Apāna; Atri from the ears and Dakṣa from the Prāṇa. I then created you from my lap and the sage Kardama from my shadow. Finally, I created, out of my conception, Dharma which is the means for the achievement of everything O foremost among sages, creating thus, thanks to the favour of Mahādeva, these excellent Sādhakas I became contented.

8. Then, O dear one, Dharma, born out of my conception assumed the form of Manu at my bidding and was engaged in activity by the aspirants.

9. Then I created from the different parts of my body innumerable sons, Suras (devas) and Asuras (demons) and many others after assigning them different bodies, O sage.

10. I was then prompted by Śiva present within me and hence, O sage, I split myself into two having assumed two forms.

11. One half had the form of a woman and the other half that of a man[216]. He then created in her a couple, the means of excellent nature.

12. The man was Svāyambhuva Manu, the greatest of the means (of creation). The woman was Śatarūpā, a yoginī, an ascetic woman.

13. The auspicious lady was accepted by Manu with due matrimonial rites, O dear one, he created beings through her by the process of sexual intercourse.

14-16. He begot of her two sons Priyavrata and Uttānapāda and three daughters Ākūti, Devahūti and Prasūti, all of them very famous. He gave Ākūti in marriage to Ruci and the middle one to Kardama. He gave Prasūti the younger sister of Uttānapāda in marriage to Dakṣa. Their sons and progeny are spread over the world both mobile and immobile.

216. ŚP. speaks of Brahmā splitting his body into two parts, the male and female, identified as Manu and Śatarūpā. Cp. MP. 3.31.

स्त्रीरूपमर्धमकरोदर्धं पुरुषरूपवत् ।

17. Ruci begot of Ākūti the couple Yajña and Dakṣiṇā. Twelve sons were born of Yajña and Dakṣiṇā.

18. O sage, Kardama begot of Devahūti many daughters. Dakṣa begot twentyfour daughters.

19. Thirteen daughters Śraddhā etc. were given to Dharma in marriage by Dakṣa. O lordly sage, listen to the names of Dharma's wives.

20. Their names are Śraddhā (faith), Lakṣmī (fortune), Dhṛti (fortitude), Tuṣṭi (satiety), Puṣṭi (nourishment), Medhā (intelligence), Kriyā (rite, activity), Buddhi (intellect, wisdom), Lajjā (Bashfulness), Vasu (wealth), Śānti (peace, calmness), Siddhi (achievement, accomplishment) and the thirteenth is Kīrti (fame).

21-23. The eleven younger daughters were Khyāti, Satī, Sambhūti, Smṛti, Prīti, Kṣamā, Sannati, Anurūpā, Ūrjā, Svāhā and Svadhā who were respectively married by Bhṛgu, Bhava (Śiva), Marīci, the sage Aṅgiras, Pulastya, Pulaha, the excellent sage Kratu, Atri, Vasiṣṭha, the fire-god and the Pitṛs (manes).

24. The great aspirants Bhṛgu and others took the hands of these famous daughters. Thereupon the entire universe consisting of three worlds, mobile and immobile was filled (with progeny).

25. Thus according to their own actions and at the bidding of Śiva innumerable famous brahmins were born out of the various living beings.

26-28. In another Kalpa, Dakṣa had sixty daughters. Of them ten were given to Dharma, twentyseven to the Moon, thirteen to Kaśyapa. O Nārada, he gave four to Garuḍa of excellent form. Two to each of these—Bhṛgu, Angiras and Kṛśāśva. Born of them are many children in the world of mobile and immobile.

29-30. O foremost among the sages, the children of the thirteen daughters given to the noble-souled Kaśyapa by Dakṣa spread over the three worlds. Mobile or immobile nothing was void.

31-32. Devas, sages, demons, trees, birds and mountain-creepers born of the daughters of Dakṣa filled the entire space

between Pātāla and Satyaloka.[217]

33. The whole cosmic egg was filled. Never was it a void. Thus, at the bidding of Śiva, the creation was perfectly accomplished by Brahmā.

34-35. Dakṣa's daughter Satī was perfectly guarded by Rudra at the tip of His Trident, for the sake of penance. Śiva had created her himself and later for the activities of the world she was born of Dakṣa. In order to uplift the devotees, the lord indulged himself in many divine sports.

36. Śiva manifested himself in three ways in the form of Vaikuṇṭha (Viṣṇu) born of the left limb, in my form (of Brahmā) born of the right limb and in the form of Rudra born of the heart.

37. Viṣṇu, Rudra and I represent the three Guṇas. Śiva is free from Guṇas. He is the supreme Brahman, the undecaying.

38. Viṣṇu is of Sattva attribute, I (Brahmā) am of Rajas attribute and Rudra is of Tamas attribute. This is only in view of the activities in the world. But in fact and in name it is otherwise.

39. Viṣṇu is of Tāmasika nature within but externally Sāttvika; Rudra is of Sāttvika nature within but of Tāmasic nature outside, I am of Rājasic nature throughout.

40. The goddess of speech is of Rājasic nature; Satī is of the Sāttvika nature and Lakṣmī is of Tāmasic nature; the great goddess Śivā is of the three natures.

41. Śivā became Satī and Śiva married her. At the sacrifice of her father she cast off her body which she did not take again and went back to her own region.

42. Śivā incarnated as Pārvatī at the request of the devas. It was after performing a severe penance that she could attain Śiva again.

43-45. O lordly sage, she came to be called by various names such as Kālī, Caṇḍikā, Cāmuṇḍā, Vijayā, Jayā, Jayantī, Bhadrakālī, Durgā, Bhagavatī, Kāmākhyā, Kāmadā, Ambā, Mṛḍānī and Sarvamaṅgalā. These various names confer worldly pleasures and salvation ,according to qualities and

217. The fourteen worlds from Pātāla to Satyaloka constitute the entire cosmos. Cf. N. 210, 212 P. 247.

action. The name Pārvatī is very common.

46. The goddesses of various attributes and the three deities of various attributes performed the diverse excellent activities of creation in mutual collaboration.

47. O excellent among sages, I have thus explained the mode of creation to you. The entire cosmic egg was created by me at the bidding of Śiva.

48. Śiva is the Supreme Brahman. The three deities, Viṣṇu, I and Rudra are His manifestations according to the difference in the attributes.[218]

49. The independent Supreme Ātman, who is both Nirguṇa and Saguṇa sports with Śivā in the beautiful Śiva-loka.

50. His perfect and complete incarnation is Rudra. He is Śiva himself. The five-faced lord has made His beautiful mansion in Kailāsa. Even if the whole Brahmāṇḍa were destroyed, it knows no destruction.

218. From the Cosmic Egg agitated by the three Guṇas—Sattva, Rajas and Tamas, the three deities came into existence. The Purāṇas call them Brahmā, Viṣṇu and Śiva and assign the functions of creation, existence and dissolution to each respectively. Cp. Devī Bhāg. 1.8. 2-4.

ब्रह्मा विष्णुश्च रुद्रश्च त्रयो देवा: सनातना: ।
नात: परतरं किञ्चिद् ब्रह्माण्डेऽस्मिन्महामते ॥
ब्रह्मा सृजति लोकान्वै विष्णु: पात्यखिलं जगत् ।
रुद्र: संहरते काले त्रय एतेऽत्र कारणम् ॥

The statement about the three qualities सत्त्व, रजस् and तमस् manifested as the three devas is the concensus of the entire Pauranic lore. Cp. Liṅga Purāṇa.

महेश्वरात् त्रयो देवा जज्ञिरे जगदीश्वरा: ।
शाश्वता: परमा गुह्या: सर्वात्मान: शरीरिण: ।
एत एव त्रयो देवा एत एव त्रयो गुणा: ।
एत एव त्रयो लोका एत एव त्रयोऽग्नय: ॥

The Vedas trace the origin of the Trinity to the Brahman, the Śaivas to Maheśvara and the Bhāgavatas to Mahāviṣṇu.

CHAPTER SEVENTEEN

(*The Story of Guṇanidhi*)

Sūta said :—

1. O great sages, after hearing these words of Brahmā, Nārada once again bowed to him and asked humbly.

Nārada said :—

2-3. When did Śiva favourably disposed to His devotees go to Kailāsa? Where did he have the intimate acquaintance with Kubera[219] of great and noble soul? What did Śiva of auspicious form do there? Please narrate all these things to me. I am deeply interested in it.

Brahmā said :—

4. O Nārada, listen. I shall tell you the story of the moon-crested lord, how he went to Kailāsa and how he contracted friendship of Kubera.

5. In the city of Kāmpilya[220] there was a sacrificer named Yajñadatta. Born of Somayāji family he was an adept in the performance of sacrifice.

6. He knew Vedas and Vedāṅgas. He was a great scholar of Vedānta etc. He was honoured by the king. He was a liberal-minded donor and as such his fame had spread far and wide.

7-8. He assiduously maintained the sacrificial fire and was devoted to the study of the Vedas. His son (Guṇanidhi) was of a very handsome complexion and shone like the moon's disc. After the investiture with the sacred thread he learned all the eight lores[221] over and over again. Yet,

219. Kubera is the son of विश्रवस् by इडविडा । He is the chief of the Yakṣas and a friend of Rudra. He is mythologised as having three legs and eight teeth.

220. The country known to Vājasaneyi Saṁhitā (xxiii, 18) and Śatapatha Brāhmaṇa (xiii. 2.8.3) can be identified with the city of Kāmpīla in the Furrukhabad district, Uttara Pradeśa. It was the Southern Capital of Pāñcāladeśa in ancient India. Dr. Awasthi (Studies in Sk. P. P. 85) however, places it in the Ānarta Deśa, a region of the Western India.

221. The eight sciences included (1) the triple Veda (त्रयी) (2) logic and metaphysics (आन्वीक्षिकी), (3) the science of Government

unknown to his father he indulged in gambling.

9. Ever and anon he took plenty of sums from his mother and gave them over to other gamblers with whom he contracted great intimacy.

10. He eschewed all brahminical ways and conduct of life. He was averse to the performance of Sandhyā prayers and ceremonial ablutions. He began to speak ill of the Vedas, sacred texts, devas and brahmins.

11. He did not follow the conventions and injunctions of the Smṛti code, He indulged in singing and playing. Actors, heretics etc. were his beloved friends.

12-15. Although his mother wanted him to meet his father now and then, he never went near his father. Engaged in extra-domestic activities Yajñadatta used to ask his wife "Dear good woman, what is our son Guṇanidhi doing ? He is not at home." Then the woman used to say, "He has gone out just now. So long he had been taking his bath and worshipping the deities. He has finished his Vedic studies and has just gone out in the company of two or three friends for the purpose of learning somewhere". The poor woman in view of the fact that she had only one son deceived her husband thus.

16. The simple husband did not know anything about the nefarious activities of his son or his bad conduct. All sacred rites ending with Keśa Karma[222] were performed in the sixteenth year of the son.

17. Thereafter Yajñadatta performed the marriage rite of the son in accordance with the rules prescribed in the Gṛhya Sūtras.

18. O Nārada, every day the woman with her heart melting with motherly affection used to make her son sit up and gently upbraid him.

19. "Dear son, your father is surely a great man, but

(दण्डनीति), (4) practical arts such as agriculture, commerce, medicine etc. (वार्ता), (5) ancient historical and mythological tradition (6) science of rituals (7) Logic and (8) Dharma or Law.

222. The religious ceremony Keśānta in which the hair were cut off was performed upon Brāhmins at 16 years of age, Kṣattriyas at 22 and Vaiśyas at 24. Cf. Manu. ii. 65, Yāj. 1.36.

he is of rash temperament. If he comes to know of your activities he will beat you and will not spare me too.

20. I conceal your nefarious activities from your father every day. Due to his good conduct and his affluent circumstances he is honoured by all the people.

21. Dear child, a good learning and association with men of saintly character constitute a great asset for brahmins. How is it that you do not gladly take interest in such things?

22. Your ancestors and grandfathers had all earned the reputation of being good Vedic scholars, well learned in Śāstras, and performers of sacrifices, especially Somayāgas.

23. Shun the company of the wicked people, associate with good men, turn your attention to good learning and strictly adhere to brahminical conventions.

24. Emulate your father in form, fame and traditional activity. Why don't you feel ashamed? Cast off your wickedness.

25. You are nineteen now. This girl is sixteen years old. She is a good girl. Take her. Protect her. Above all be devoted to your father.

26. You shall respect your father-in-law also, in view of his good qualities and conduct. How is it that you do not feel ashamed of wickedness ?

27. Dear son, your maternal uncles too are matchless in learning, conduct and pedigree and other things. You are not afraid even of them. Your paternal and maternal lineages are equally pure.

28. See the brahmin boys of your neighbourhood. Even in our house see the disciples of your father. How humbly do they behave ?

29. Dear son, if the king hears of your evil propensities, he will cease to respect your father and may even suspend the regular maintenance allowance.

30. Till now people used to call your activities the foolish blunders of an ignorant boy. Hereafter they may take away the traditional title of Dīkṣita.

31. People will curse and cavil at your father and me saying such evil words as "The son has adopted the wickedness of the mother."

32. Your father has never been a sinner. He strictly follows the path of the Vedas and Smṛtis. Lord Śiva is my witness for the purity of my mind that is riveted to his feet.

33. I have not seen the face of any wicked man after my menstrual bath. Powerful indeed is Fate whence a boy like you is born of my womb !"

34. Although constantly advised thus by his mother, the wicked boy did not abandon his evil ways. For, an idiot indulging in vice is beyond redemption.

35. Who is he that is not broken up by the evil influences of hunting, wine, slander, untruth, theft, gambling and prostitutes ?

36. The wicked fellow (Guṇanidhi) used to lay his hands on whatever he could see in the house, a cloth, a base metal etc. and take it to the gambling den, there to lose the same to his brother gamblers.

37. Once he stole a very valuable ring of his father set with precious stones and gave it to one the of gamblers.

38. It chanced that one day the Dīkṣita saw it in the hand of the gambler. He asked the fellow—"Where did you get this ring from ?"

39-40. First the gambler did not say anything. When repeatedly asked he said—"O brahmin, you are unnecessarily accusing me of theft. It was your son who gave it to me. On the previous day I had won his mother's upper garment.

41. Do not think that I alone was the winner of this ring. He has lost many costly things to other gamblers as well.

42. He has thus given gems, metals, silk garments, vessels, golden vases, and different sorts of copper and bell metal pots.

43. Everyday he is being bound stark naked by the gamblers. In the whole world you cannot see such a useless poor gambler as he (your son).

44. How is it that till now, O brahmin, you have not realised that your son is a ring leader of base gamblers, very clever in misdemeanour and unfair means ?

45. On hearing these words, the poor Dīkṣita's head bent down with shame. He covered his face and head with a cloth and quietly slipped back into his house.

46. Yajñadatta, the sacrificer, well versed in Vedic rites spoke thus to his wife who was a very chaste lady.

Yajñadatta said :—

47-48. O mistress ! where is that gambling rogue of a son, Guṇanidhi ? Or let it be. Why should I ask for him ? Where is that auspicious ring which you took off at the time of applying unguents on my body ? Bring it quickly and give it to me.

49-51. The mistress was frightened at these words. While she was engaged in arranging for bath and midday sacred rites she replied—"O lord, I am busy arranging the various articles of offerings for worship. O lord, fond of guests, the guests may be unnecessarily detained. While I was busy cooking the pudding I kept the ring somewhere in some vessel just now. What a pity ! I have forgotten it. I do not know where it has been kept.

Dīkṣita said :—

52-53. O truthful lady who has given birth to a base boy, whenever I asked "Where has the son gone ?" you used to say, "Dear lord, just now he has gone out after finishing his lesson of the Vedas, in the company of two or three friends for revision of the lesson".

54. Where is your silk saree red like madder which I had presented to you and which used to hang down here in the house always ? Tell me the truth. Do not be afraid.

55. That gem-set golden vase which I had given you is also missing. That tripod with a velvet cushion which I had given you is nowhere to be seen.

56. Where is that bell metal pot made in the South ? Where is that copper pot made in Bengal ? Where is that ivory casket intended for curios and trinkets ?

57. Where is that wonderfully fine statuette of a lady lighting a lamp, shining like the moon, and brought from the hilly province ?

58. Why should I unnecessarily speak much ? O lady of a noble family, it is futile to be angry with you. I shall take food only after I marry again !

59. I am childless now since that wicked fellow has defiled the whole family. Get up and fetch me some water. Let me offer libations to him with gingelly seeds.*

60. Better to be issueless than have a wicked son who defiles the entire family. It is the traditional policy to abandon one to save the family.

61. The Brāhmaṇa took his bath, performed his daily rites and married the daughter of a Vedic scholar the same day.

CHAPTER EIGHTEEN

(The Redemption of Guṇanidhi)

Brahmā said:—

1-2. Guṇanidhi, the son of the Dīkṣita Yajñadatta, came to know of this. Regretfully he cursed himself and set off from that place. After wandering aimlessly for a long time, he, the wicked fellow, felt the abandonment keenly and losing all hopes halted at a place

3-7. He thought to himself : "Where am I to go? What shall I do? I have not studied much, nor am I rich enough. Only a wealthy man can be happy in a foreign land, although he has to face the fear of thieves there. Of course this fear is present everywhere. I am born in the family of priests officiatiug in sacrifices. Why am I reduced to this wretched plight? Fate is powerful indeed, controlling all our future actions. I cannot even beg as I have no acquaintance, no money. Where shall I seek refuge? Everyday, even before sunrise, my mother used to feed me with sweet pudding. Today whom shall I beg? My mother too is away from me."

8. O Nārada, even as he was musing like this woefully, sitting at the foot of a tree, the sun set.

9. In the meantime a certain devotee of Lord Śiva came out of the city taking with him various articles of offering.

*It is customary among the orthodox Hindu families in India to offer libations of water mixed with gingelly seeds to the manes on particular days.

10. He had observed fast on the Śivarātri[223] day. In order to worship lord Śiva, he was on his way, along with his kinsmen and was carrying different sorts of delightful offerings.

11. The devotee entered the temple of Śiva where he worshipped Him in the prescribed manner with sincere devotion.

12. The brahmin boy, son of Yajñadatta, devoid of his mother and dismissed by his father, was very hungry by this time. He inhaled the sweet fragrance of the sweet puddings and followed the devotee.

13. "If fortunately these devotees of Śiva go to sleep after offering the eatables to Śiva, I shall eat these vast varieties of puddings and sweets in the night".

14. With this hope he sat at the threshold of the temple of Śiva watching the great worship by the devotee.

15. When the worship was over, the songs and dances of prayer were duly concluded, the devotees lay down and began to sleep. Immediately the young man entered the sanctum sanctorum of Śiva in order to steal the eatables left there.

16. The lamp was burning very dimly. Hence in order to see the puddings clearly he tore a piece of cloth from his lower garment and put that piece in the lamp as a wick thus making the lamp give a good light.

17. Yajñadatta's son gleefully took plenty of the sweets offered as eatables to Lord Śiva by the devotees.

18. With sweets in his hands he came out hurriedly. In his hurry he stamped on some person lying there who woke up immediately.

19. "Who is that? Who is running away so fast? Catch him." So shouted the man who woke up in a voice hoarse with fear.

20. The brahmin boy (Guṇanidhi) who ran for life be-

223. Śivarātri : Śiva's Night. It is a popular fast and festival held in honour of Śiva on the 14th of the dark half of the month Māgha or January-February with many solemn ceremonies observed during the day and night. In Tāntric literature it is called Kālarātri, one of the three sacred nights, the other two being Mahārātri and Moharātri.

came blind. So he was caught and killed by the watchmen on duty.

21. O sage, by the favour of Śiva or by the power of accumulated merit, the son of Yajñadatta could not partake of the offerings of eatables made to Lord Śiva.

22. The terrible soldiers of Yama who desired to take him to Saṁyamani[224] (the abode of Yama), approached him with nooses and clubs in their hands and bound him.

23. In the meantime the attendants of Śiva with tridents in their hands and tinkling anklets on their arms reached the spot in an aerial chariot in order to take him to Śivaloka.

Śivagaṇas said:—

24. "O attendants of Yama, leave this righteous brahmin alone. He cannot be punished since his sins have been burnt off."

25-27. On hearing these words of Śiva's attendants, the attendants of Yama became terrified and addressed the attendants of Śiva:

Yamagaṇas said :—

"O Gaṇas, this is a wicked brahmin who has broken the traditions and conventions of his family. He has disobeyed his father's directions and has forsaken truthfulness or purity. He does not offer his Sandhyā prayers. He does not take his ceremonial baths regularly.

28. Leave aside his other activities. He has now transgressed and outraged the offerings of eatables made to Śiva. You can see this personally. In fact he is not worthy of even being touched by people like you.

29. Those who consume or outrage the offerings of eatables made to Śiva and those who offer these to others, the mere touch of these persons, it is said, is sinful.

30. Even poison is not so dangerous when drunk. Never shall a person make use of Śiva's property even if he were to die.

224. Saṁyaminī or Saṁyamanī, the city of Yama is fabled to be situated on Mount Meru.

31. It is granted that you are an authority on virtue. We are not. But O Gaṇas, if this fellow has at least a bit of virtue to his credit, please let us hear the same".

32. On hearing these words of Yama's attendants, the attendants of Śiva remembered the lotus-like feet of Śiva and spoke to them thus :—

Śiva's attendants said :

33. "O Attendants of Yama, Śiva's ideas of Dharma are very subtle. They can be observed only by persons of subtle and keen vision, not by people like you whose aim is only the gross exterior.

34. O Gaṇas, hear attentively what this son of Yajñadatta has done which has freed him from sins.

35. The shadow of the lamp was falling on the top of the liṅga and this brahmin prevented it by adding a wick to the lamp at night, cutting a piece from his lower cloth.

36. Another great merit he derived from listening to the names of Śiva, though casually, O attendants.

37. He witnessed the worship that was being performed duly by a devotee. He was observing a fast and his mind was concentrated too.

38. Let him go to Śivaloka along with us. As Śiva's follower let him enjoy great pleasures there for sometime.

39. Then he will shake off his sins and become the king of Kaliṅga[225] since he has indeed become a great favourite of Śiva.

40. Nothing else need be mentioned now. Let all of you, emissaries of Yama, return to your own world with contented minds."

Brahmā said :—

41. O lordly sage, on hearing these words of Śiva's attendants, the emissaries of Yama returned to Yama's abode.

225. The Kaliṅga Deśa occupied the narrower eastern coastal plain form the delta of the Godāvarī to that of the Mahānadī river. It was probably one of the best-known regions of the south known to ancient Indian literature.

42. O sage, they narrated everything to Yama whatever the messengers of Śiva told them about Dharma etc.

Dharmarāja said :—

43. "O Gaṇas, listen attentively to what I say. Whatever I direct you to do, you shall do with loving devotion.

44. O Gaṇas, you shall avoid those persons who bear on their forehead the mark of Tripuṇḍra besmeared with white ashes. Never shall they be brought here.

45. O Gaṇas, you shall avoid those persons who regularly dust their body with white ashes. Never shall they be brought here.

46. You shall avoid all those persons who assume the garb and features of Śiva whatever their reason may be. Never shall they be brought here.

47. You shall avoid those persons who wear Rudrākṣas and keep matted hair. Never shall they be brought here.

48. You shall avoid those persons who imitate the dress or the features of Śiva, even for their livelihood. Never shall they be brought here.

49. You shall avoid those persons who imitate the dress and features of Śiva even for the purpose of deception. Never shall they be brought here."

50. Yama thus commanded his servants. They too agreed to follow his command and remained silent with the flickering smile on their lips.

Brahmā said :—

51. Thus freed from the emissaries of Yama, the brahmin boy became pure-minded and went to Śivaloka along with the attendants of Śiva.

52. There he served Śiva and Śivā (Pārvatī) and enjoyed all sorts of pleasures. Afterwards he was born as the son of Arindama, the king of Kaliṅga.

53. Known as Dama he was devoted to the service of Śiva. Even as a boy he carried on many acts of devotion to Śiva in the company of other children.

54. When his father passed away he became the king in the prime of his youth. In his kingdom he spread the ideals and tenets of Śiva lovingly.

55. The king Daṁa was unconquerable. O brahmin, he did not stress any act of piety other than furnishing temples of Śiva with lamps in plenty.

56. He called headmen of the villages in his kingdom and asked them to furnish all temples of Śiva with lamps.

57. He warned them that if they defaulted they would be punished. It is declared in the Vedas that Śiva is delighted at the gift of a lamp to his temples.

58. "Therefore, you headmen shall see that the temples of Śiva in your jurisdiction are properly illuminated with lamps. There is no question of hesitation in this matter.

59. "Undoubtedly I shall get the defaulter beheaded." Thus for fear of him every temple was duly illuminated.

60. With this act of piety alone, as long as he lived, the king Dama acquired ample prosperity. Finally he passed away.

61. The impression of lamps persisted in his mind. He caused many lamps to be lighted. Finally he became the lord of Alakā[226] with gem-set lamps to his credit.

62. Thus even the smallest service rendered to Śiva bears rich fruit in time. Let all persons seeking happiness realise this and continue the worship of Śiva.

63-65. That son of Dīkṣita never cared for any act of piety. It was to steal that he had entered the temple of Śiva. To serve his own end he had brightened the lamp there, thereby dispelling the shadow of darkness on the top of the liṅga. Then he became the virtuous king of Kaliṅga. O foremost of the sages where the wicked son of the Dīkṣita, and where the guardian of a quarter? Although he had been simply a man, he became the guardian of a quarter.

66. Thus I have narrated the story of Guṇanidhi, the son of Yajñadatta. The story is pleasing to Śiva. Besides, it grants all desires of the listening devotees.

67. O dear one, I shall tell you how he became the close friend of Śiva. Listen attentively.

226. Alakā—It is the capital of Kubera, the chief of the Yakṣas and Guhyakas. It is also called Prabhā, Vasudharā and Vasusthalī and is fabled to be situated on a peak of the Himālayas, inhabited also by Śiva.

CHAPTER NINETEEN

(*The friendship of Śiva and Kubera*)

Brahmā said :—

1. In the Kalpa called Pādma, I created my mental son Pulastya whose son Viśravas begot the son Vaiśravaṇa.

2. He propitiated the three-eyed God Śiva, with a very severe penance and enjoyed the city of Alakā built by Viśvakṛt.

3. When that Kalpa was over and the Meghavāhana Kalpa had started, the son of Yajñadatta, Śrīda, performed a severe penance.

4-8. Realising the efficacy of devotion to Śiva accruing from the mere illumination (of his temple) with lamps, he reached Kāśī[227] for the illumination of his thought. Under the lustre of the gems of the mind, he repeated the mantras of eleven Rudras with loyal devotion and unswerving concentration of the mind. He could realise his identity with Śiva. Then he performed very severe penance for two hundred thousand years—a penance which was enhanced by the fire of austerity, was free from incroachment of the firefly in the form of interference from lust and anger, was windless inasmuch as the breath was curbed and was pure in form with pure vision. He set up the liṅga of Śiva and worshipped it with flowers of good ideas and feelings. The penance was so severe that his body was reduced to skin and bones.

9-10. Then in the company of the Goddess Pārvatī, the lord Viśveśvara Himself addressed the devotee, the lord of Alakā, with a pleasant mind—the devotee who stood as a stump with mind concentrated on the liṅga:—"I am ready to grant you a boon. Choose it, O lord of Alakā".

11-13. The devotee opened his eyes and gazed at

227. Kāśikā or Kāśī, known as Vārāṇasī. Situated on the left bank of the Ganges, it was the capital of the country of the same name. It is, perhaps, the Kassida or Kassidia of Ptolemy, designated after Kāśīrāja, one of the early progenitors of the lunar race who was succeeded by twenty descendants, including the famous Divodāsa who ruled and celebrated many horse-sacrifices here. The city is sacred to Śiva since Viśveśvara, one of the twelve Jyotirliṅgas, is established here.

lord Śiva, the moon-crested consort of Umā who was shining with a brilliance that excelled thousands of rising suns. Dazzled by the brilliance, he closed his eyes and addressed the lord of lords who is beyond the reach of mental conception. "O lord, please give my eyes the power to see your feet."

14. This itself is a great boon, O lord, that I see you present. O lord, O moon-crested God, obeisance be to you. Of what avail are other boons ?

15. On hearing his words, the lord of devas, Umā's consort touched him with his palm and gave him the requisite of Vision.

16. Then on securing the power, Yajñadatta's son opened his eyes and saw Umā alone at first.

17. "Who is this lady beautiful in person, near Śiva the Lord ? What penance did she perform more difficult than mine ?

18. "What a form ! What a love ! What a good luck ! What a fine glory !" He repeated these words several times.

19. While he was doing this and glancing cruelly at Umā, his left eye as a result of seeing the lady, burst.

20-21. Then the Goddess told Śiva—why does this wicked ascetic look at me often and say "You make my penance shine !" and seeing me with his right eye jealously why does he marvel at my beauty, love and good luck.

22-23. On hearing the words of the Goddess, lord Śiva laughed and said "O Umā, he is your son. He does not look at you angrily or jealously. He is describing your glory of penance." After saying this to the Goddess Īśa told him again.

24. "Dear son, I am delighted at your penance. I shall give you the boon you desire. You will be the lord of treasures and the lord of Guhyakas[223].

223. Guhyakas, literally "Hidden beings". They are demi-Gods who, like the Yakṣas, are the attendants of Kubera and guardians of his hidden treasure.

25. You will be the king of Yakṣas[229], Kinnaras[230] and rulers. You will be the leader of Puṇyajanas and the bestower of wealth to all.

26. My friendship with you shall remain for ever. I shall stay near you, very near Alakā, dear friend, in order to increase your love.

27. O son of Yajñadatta, great devotee, come on. This is your mother. Fall at her feet with delighted heart.

Brahmā said :—

28. After granting him boons, Lord Śiva told Umā, "O Goddess, be pleased with him. This ascetic is your own son."

29. On hearing these words of Śiva, Pārvatī, the mother of the universe said to the son of Yajñadatta with a delighted mind.

The Goddess said :—

30. Dear son, may your pure devotion to Śiva remain for ever. With your left eye burst you will be Ekapiṅga, (having a yellow mark in place of an eye).

31. May all the boons granted to you by the lord fructify. You shall be called Kubera (lit. possessed of ill-shaped body), O son, since you jealously looked at me.

32. After granting these boons to Kubera, lord Maheśvara, in the company of the Goddess Pārvatī, entered his Viśveśvara abode.

33. Thus Kubera attained the friendship of Śiva. Very near his city Alakā was Kailāsa, the abode of Śiva.

229. Yakṣas are a class of semi-divine beings who are attached to the service of Kubera.

230. Kinnaras, like Yakṣas, are the attendants of Kubera. They are represented as mythical beings with a human figure and the head of a horse or with a horse's body and the head of a man They are described as celestial choristers and musicians who dwell in the paradise of Kuvera on Kailāsa. They are called Aśvamukhas, Turaṅga-vaktras, "horse-faced" and Mayus.

CHAPTER TWENTY

(*Śiva goes to Kailāsa*)

Brahmā said:—

1. O Nārada, hear the story of Śiva's arrival at Kailāsa, the best of mountains, thanks to the power of penance of Kubera.

2. "The lord of the Universe, after bestowing the boon of lordship of treasures upon Kubera, returned to His excellent abode and thought within Himself thus.

3. My complete manifestation, born of Brahma can look after the activity of Dissolution. Now, assuming that form I shall go to Kailāsa, the residence of Guhyakas.

4. Rudra, born of my heart, my perfect manifestation is the Single Supreme Brahman. He is worthy of being served by Viṣṇu, Brahmā and others. He is not different from me. He is unsullied.

5. In that form I shall become that friend of Kubera[231], shall remain near him and perform great penance."

6. Thinking thus, Rudra, desirous of carrying out the wish of Śiva (the supreme Brahman) sounded his drum that gave out the divine Nāda.

7. Its resonant, reverberating sound pervaded the three worlds heightening enthusiasm and called upon everyone in diverse ways.

8. On hearing that, Viṣṇu, Brahmā and other deities, sages, the persons well-versed in Āgamas, Nigamas and Siddhas.

9. Devas and Asuras came there with great delight. The Pramathas* too reached that place from different quarters.

10. The leaders of Gaṇas revered by the whole world and of high fortune arrived there. I shall mention to you their number. Listen attentively.

231. Kubera or Kuvera. He is the God of wealth and the chief of the Yakṣas and Guhyakas. His name Ku-bera or Ku-vera signifies his deformed body having three legs and eight teeth. He is married to Yakṣī, the daughter of the Dānava Mura! As an especial friend of Śiva he is called Śiva-sakhā. His capital Alakā on the Himālaya mountain is mentioned also in the RV.

*A class of Gaṇas attending on Śiva.

11. The leader of the Gaṇas, Śaṅkhakarṇa came there with a crore of his Gaṇas; Kekarākṣa with ten crores and Vikṛta with eight crores.

12. Viśākha with sixty-four crores; Pāriyātraka with nine crores, Sarvāntaka with six crores and the glorious Dunduma with eight crores.

13. Jālaṅka, the chief leader of Gaṇas, with twelve crores; the glorious Madana and Vikṛtānana with seven crores each.

14. Kapālin with five crores, the auspicious Sandāraka with six crores and Kaṇḍuka and Kuṇḍaka each with a crore.

15-16. Viṣṭambha and Candratāpana each with eight crores, the leader of Gaṇas Mahākeśa with a thousand crores.

17. Kuṇḍin, Vāha and the auspicious Parvataka with twelve crores each, Kāla, Kālaka and Mahākāla each with a hundred crores.

18. Agnika with a hundred crores, Abhimukha with a crore, Ādityamūrdhā and Dhanāvaha each with a crore.

19. Sannāha and Kumuda with a hundred crores, Amogha, Kokila and Sumantraka each with a crore.

20. Another (leader of Gaṇas) Kākapāda with six crores and the lord Santānaka with six crores, Mahābala, Madhupiṅga and Piṅgala each with nine crores.

21. Nīla, Deveśa and Pūrṇabhadra each with ninety crores and the strong Caturvaktra with seven crores.

22. The lord of all (Śiva) reached there ready to go to Kailāsa surrounded by groups of crores, thousands, hundreds and twenties.

23. Kāṣṭhāgūḍha, Sukeśa and Vṛṣabha each with sixty-four crores. Caitra, Nakulīśa and Svayamprabhu each with seven crores.

24-25. Lokāntaka Dīptātmā and the lord Daityāntaka, lord Bhṛṅgīriṭi and the glorious Devadevapriya, Aśani Bhānuka andSanātana each with sixtyfour crores; Nandīśvarw the suproeme chief of Gaṇas, and Mahābala each with hundred crores.

26 chese and other leaders of Gaṇas were all powerful

and innumerable. They had thousand hands, matted hair, crown etc.

27. They had crescent moon as their embellishing decoration ; they were blue-necked, three-eyed, adorned with necklaces, earings, crowns and other ornaments.

28. Lord of Gaṇas emulating Brahmā, Indra and Viṣṇu and shining with the brilliance of crores of suns and possessed of Aṇimā etc. reached there.

29. The Gaṇa chiefs[232] and other noble souls of spotless splendour eagerly reached there desirous of seeing Śiva.

30. Reaching the spot they saw Śiva, bowed to and eulogised him. Viṣṇu and others bent their heads and joined their palms in reverence.

31. Then Lord Śiva, Viṣṇu and others, went to Kailāsa, the residence of Kubera lovingly.

32. Kubera and his attendants received the distinguished guest with great respect and worshipped him with devotion offering him various presents.

33. In order to please Śiva, he worshipped Viṣṇu and other Devas, the Gaṇas and the followers of Śiva.

34. Śiva was highly delighted and He embraced Kubera and kissed him on the head. With all his followers He stayed near Alakā.

35. The lord commanded Viśvakarmā to erect buildings on the mountain for His own residence and that of his devotees and others suitably.

36. At the bidding of Śiva, O sage, Viśvakarmā immediately reached the spot and made all suitable arrangements.

37-38. Then at the request of Viṣṇu, lord Śiva who was highly delighted at the arrangements went to Kailāsa after blessing Kubera and entered his residence in an auspicious hour.

39. The lord being favourably disposed to His devotees

232. Lords of Gaṇas. Gaṇas are troops who generally appear in classes. Nine such classes are mentioned in the Puranas : They are (1) Ādityas (2) Viśvas or Viśvedevas (3) Vasus (4) Tuṣitas (5) Ābhāsvaras (6) Anilas (7) Mahārājikas (8) Sādhyas (9) Rudras. These are attached to Lord Śiva and serve under the command of Gaṇeśa, dwelling on Gaṇaparvata identified with Kailāsa—a peak of the Himālaya mountain.

delighted everyone. Then Viṣṇu and other devas, the sages and the Siddhas celebrated the coronation of Śiva.

40. With various kinds of presents in their hands they approached him. With very great festivities they performed the rite of waving lights in adoration.

41. O sage, there was an auspicious shower of flowers. The delighted celestial damsels sang and danced in joy.

42. Everywhere loud shouts of "victory ; victory", "obeisance, obeisance" were raised. Every one's enthusiasm was great. Everyone's happiness was boundless.

43. Seated in His throne, Śiva then shone all the more. He was duly served by everyone, Lord Viṣṇu and others.

44. All the devas eulogised Śiva, the benefactor of the world, with words pleasing of nature and pregnant with meaning.

45. On hearing their hymns of praise Śiva was highly delighted and granted their wishes. He, the lord of all, lovingly fulfilled their cherished desires.

46-47. O sage, at the bidding of Śiva they returned to their abodes. They were highly delighted since their desires were fulfilled. Then lord Śiva asked me and Viṣṇu to sit down. Then He lovingly blessed us and said :—

Śiva said :—

48. "Dear Sons, O Viṣṇu, Brahmā, you are great favourites of mine, entrusted with the work of creation and sustenance of the three worlds. You are the best of the Devas.

49. Go back to your abodes without any fear. I shall always provide you with happiness. I shall particularly look after you both".

50. On hearing the words of Śiva, Viṣṇu and I duly bowed to him and though not delighted (in leaving him) returned to our abodes.

51. At the same time Śiva delightfully made the lord of treasures sit down and holding his hands with his own said the auspicious words.

52. Dear friend, I am charmed by your love. I have become your friend. Go to your place fearlessly. O sincere friend, I shall always assist you.

53. On hearing these words of Śiva, Kubera was highly delighted. At His bidding he returned to his abode.

54. Śiva stayed on Kailāsa, the best of all mountains, along with his Gaṇas, practising Yoga and meditation at his own sweet will.

55. In some places he meditated upon his own soul. In some places he practised Yoga. At times, of his own accord, he gave discourses on ancient historical tales.

56. He, being an expert in divine sports, sported with his Gaṇas in the different regions of the Kailāsa hill.

57. Thus lord Śiva who had assumed the form of Rudra performed divine sports on the mount Kailāsa though he was foremost among Yogins.

58. Thus lord Śiva spent some time without his divine consort. After some time He married Satī, the daughter of Dakṣa Prajāpati.

59. Lord Śiva sported with her. Following the conventions of the world, O celestial sage, he became happy.

60. O sage, thus I have explained to you the manifestation of Śiva in the form of Rudra, his arrival at Kailāsa and his friendship of Kubera, the lord of treasures.

61. Thus I have explained the inner sport also which increases perfect knowledge and which confers the fulfilment of desires here and hereafter.

62. He who reads or listens to this story attentively will enjoy all worldly pleasures here and attain salvation hearafter.

RUDRA-SAMHITĀ

SECTION II

Satīkhaṇḍa

CHAPTER ONE

(*Summary of Satī's life*)

Nārada said:—

1. O Brahmā, thanks to Śiva's favour, you know everything. You have narrated to me the wonderful stories of Śiva and Pārvatī.

2. O lord, I am never fully satiated by hearing the great story of Śiva from your lotus-like face. I wish to hear further the same.

3-7. As explained by you, Rudra is the complete manifestation of Śiva. He is the great Lord whose abode is Kailāsa. He is a yogin of perfect control. He is worthy of being propitiated by all devas, Viṣṇu and others. He is the final goal of all good men. He is free from Dvandvas (mutually clashing opposites). The great lord never undergoes any change yet indulges in His divine sports. He became a householder again after marrying the noble lady Maṅgalā at the request of Viṣṇu when she performed penance. At first she was born of Dakṣa and later of Himālaya. How could she be the daughter of both with the same body? How did Satī[233] become Pārvatī and attain Śiva again? O Brahmā, please explain all these and other points relating to His episode.

233. Satī, the daughter of Dakṣa, the son of Brahmā, was married to Śiva. She abandoned her body in consequence of the quarrel between her husband and father. It is said in the Purāṇas that Dakṣa instituted a sacrifice but apportioned no share to Śiva. Thereupon Satī felt insulted and entered the sacrificial fire whereupon Śiva sent hundreds and thousands of powerful Gaṇas who destroyed the sacrifice and beheaded Dakṣa. The present section narrates the story of the birth of Satī, her marriage with Śiva, their lovely sports and her tragic end at the sacrifice of her father, Dakṣa.

Sūta said :—

8. On hearing these words of the celestial sage devoted to Śiva, Brahmā became delighted and said again.

Brahmā said:—

9. O best of sages, dear one, listen. I shall narrate the auspicious story on hearing which undoubtedly the life will become fruitful.

10. Formerly, on seeing my daughter Sandhyā[234] in the company of my sons I was afflicted by the arrows of the cupid and much upset.

11. When remembered by Dharma, Rudra, the highest lord and the greatest yogin came there. He reproached me as well as my sons and went back to His abode.

12. A serious offence was committed by me against Śiva the great lord, by whose Māyā I was subjected to great delusion despite my being the reciter of the Vedas.

13. Under great delusion and goaded by the envious feelings towards the lord I conspired with my sons to find out ways and means to delude the lord Himself. Here again I was deluded by Śiva's Māyā.

14. O great sage, in Śiva the great lord, all those ways and means pursued by me and my sons became ineffective.

15. When my strategy failed I remembered the lord of Lakṣmī (Viṣṇu) in the company of my sons. The intelligent lord (Viṣṇu) devoted to Śiva came there and advised me.

16. Instructed by Viṣṇu who demonstrated Śiva's principles, I cast off my envy no doubt, but since I still was under delusion I did not eschew my stubbornness.

17. I humbly served Śakti and when she was pleased I created her as the daughter of Dakṣa and Asiknī (Dakṣa's wife). Dakṣa, you remember, was my son. This was my endeavour to make Hara enamoured of her.

234. Sandhyā 'lit. twilight' is personified as the daughter of Brahmā. It is said that Brahmā attempted to do violence to her but was reproached by Śiva. According to another version Sandhyā changed herself to a deer for escape from the evil intention of Brahmā whereupon Brahmā assumed the form of a stag and pursued her through the sky. Śiva saw this and shot an arrow which cut off the head of the stag. Brahmā then reassumed his own form and paid homage to Śiva.

18. The goddess Umā became Dakṣa's daughter, performed a severe penance and thanks to her great devotion became Rudra's wife. The goddess indeed is a benefactress of her devotees.

19. In the company of Umā, Rudra became a householder and the great lord performed divine sports. He of undecaying intellect deluded me even at the time of his marriage.

20. The independent lord assuming his own body married her and returned to his mountain. In her company he sported much, deluding many.

21. O sage, much time was happily spent by Śiva free from all depraved feelings and indulging in noble dalliance with her.

22-23. Then a feeling of rivalry arose between Dakṣa and Rudra; Dakṣa was excessively deluded by Śiva's illusion and so becoming extremly haughty he censured the quiet Śiva who was free from all depraved feelings.

24. Then Dakṣa the haughty, performed a sacrifice without Śiva, although he had invited Viṣṇu, me and all other devas.

25. Since he was in delusion he was very furious. So he did not invite Rudra and his own daughter Satī. He was greatly deluded by his own fate.

26. When she was not invited by her father whose mind was deluded by illusion, Śivā (Satī) of perfect knowledge and purest chastity played a divine sport.

27. Though not invited by her haughty father she did go to her father's house securing the reluctant permission of Śiva.

28. Seeing no share of Rudra set apart and being slighted by her father, she reproached all those who were present there and cast off her body.

29. On hearing that, lord Śiva became unbearably furious and pulling at his matted hair he created Vīrabhadra.[235]

235. Vīrabhadra is described as Śiva's son, produced from Śiva's matted locks or mouth or a drop of Śiva's sweat, in order to spoil the sacrifice of Daksa. He is represented as having a thousand heads, a thousand eyes, a thousand feet and a thousand clubs. Clothed in a tiger's skin dripping with blood, bearing a blazing bow and a battle-axe he is described as very fierce and terrific.

30. When he was created along with attendants he began asking "What shall I do?". The entire annihilation of Dakṣa's sacrifice and the disgrace of every one present there was the order issued by Śiva.

31. The lord of the Gaṇas (Vīrabhadra) accompanied by his soldiers reached the place immediately after receiving the orders.

32. They worked a great havoc there. Vīrabhadra chastised everyone and spared none.

33. After defeating Viṣṇu and the Devas with strenuous effort, the chief of Gaṇas cut off the head of Dakṣa and consigned it to the sacrificial fire.

34. Working great havoc he destroyed the sacrifice. Then he came back to the mountain and bowed to Lord Śiva.

35. Even as the whole of the world of Devas was witnessing, the process of destruction of the sacrifice was carried out by Vīrabhadra and others, the followers of Rudra.

36. The policy in agreement with what is laid down in the Vedas and Smṛtis is this, O Sage, which you must note. When lord Rudra is angry, how can there be happiness in the world ?

37. On hearing his song of praise Rudra relented. Favourably disposed to the miserable that he was, he granted their request.

38. Śiva, the great lord, indulging in different sorts of divine sports, became sympathetic and merciful as before.

39. Dakṣa was resuscitated. The whole sacrifice was renewed under the instruction of the merciful Lord Śiva. All those present were honoured in due manner.

40. O sage, in that sacrifice Rudra was honoured by all the Gods with due devotion. They were highly delighted.

41. The flame of fire arising from the body of Satī and delighting the whole world fell on that mountain and it was duly worshipped.

42. The deity became famous as Jvālāmukhī yielding fruits of cherished desires. Even her very vision quells all sins.

43. Even now she is worshipped with due festivities for the acquisition of all desires, observing all stipulated modes of procedure.

44. The Goddess Satī became the daughter of Himālaya. As such she became famous as Pārvatī.

45. She propitiated lord Śiva with a rigorous penance and attained him as her husband.

46. O great sage, I have narrated to you all that you asked me. Whoever hears this narrative will no doubt be freed from all sins.

CHAPTER TWO

(*The appearance of Cupid*)

Sūta said :—

1. O residents of Naimiṣa* forest, after hearing his words, the excellent sage further requested him for more such stories that quell sins.

Nārada said :—

2. O Brahmā, O great lord, though continuously hearing the auspicious story of Śiva from your lotus-face I am never satiated.

3. Please further narrate the auspicious story of Śiva entirely. I wish to hear that story in which Satī is glorified, O Brahman.

4. How was the auspicious Satī born of Dakṣa's wife ? How did Śiva become inclined to marry her ?

5. How did she cast off her body formerly, due to her rage with Dakṣa ? How was she born as the daughter of Himālaya and how did she reach heaven again ?

6. How was her rigorous penance performed ? How was her marriage celebrated ? How did she happen to share half the body of Śiva.

7. Please explain all these points in detail, O intelligent one. There is none else to remove my doubts and none shall ever be like you.

*See Note on P. 76.

Brahmā said:—

8. O sage, listen to the auspicious glory of Satī and Śiva entirely. It is extremely sanctifying, divine and the greatest secret of all secrets.

9. O sage, Śiva himself narrated this formerly to Viṣṇu, the greatest of devotees for helping others, when requested by him.

10. Viṣṇu, the intelligent and the greatest of Śiva's devotees was asked by me and O great sage, he told me everything lovingly.

11. Therefore I shall narrate this ancient story that confers the fulfilment of all desires since it glorifies Satī and Śiva.

12. Originally when Śiva was separated from Śakti and was pure consciousness alone, He was attributeless, free from alternatives, devoid of forms and beyond the existent and non-existent.

13. He, the greatest of the great and of changeless form when united with Śakti, was filled with attributes and had specific forms and divine features. O brahmin, He was accompanied by Umā.

14. Viṣṇu was born of His left and I, Brahmā, of his right side, O great sage, Rudra was born of his heart.

15. I became the creator (Brahmā); Viṣṇu the cause of sustenance; Rudra the author of dissolution. Thus Sadāśiva, manifested himself in three forms.

16. It was after worshipping Him that I, Brahmā, the grand-father of all the worlds, began the creation of all subjects including Devas, Asuras, human beings etc.

17. After creating the guardians of the subjects, Prajāpatis, Dakṣa and other Devas, I considered myself loftier than others and was delighted.

18-19. O sage, when I created Marīci, Atri, Pulaha, Pulastya, Aṅgiras, Kratu, Vasiṣṭha, Nārada, Dakṣa and Bhṛgu, my mental sons of lordly stature, a beautiful woman of handsome features was born of my mind.

20. She was variously called Sandhyā, Divakṣāntā, Sāyaṁ Sandhyā and Jayantikā. She was very beautiful with

finely-shaped eyebrows capable of captivating the minds of even sages.

21. Neither in human world nor in that of the Devas was there such a woman of complete perfection in all qualities. Nor was there such a woman in nether worlds in all the three times (past, present and future).

22. On seeing her I involuntarily got up. Various thoughts rose up in my heart. Dakṣa and others—the Prajāpatis, Marīci and others—all my sons, felt similarly.

23. O best of sages, when I Brahmā, thought like this, a wonderfully Beautiful Being appeared as my mental creation.

24-29. He had a golden complexion. His chest was stout and firm. His nose was fine. His thigh, hips and calves were round and plump. He had blue wavelets of hair. His eyebrows were thickset and tremulous. His face shone like the full moon. His hairy chest was broad like a door. He was as huge as the celestial elephant Airāvata. He was wearing a blue cloth. His hands, eyes, face, legs and fingers were red in colour. He had a slender waist. His teeth were fine. He smelt like an elephant in its rut. His eyes were like the petals of a full-bown lotus. He was fragrant like the filaments. His neck was like the conch. He had the emblem of a fish. He was tall. He had the Makara fish for his vehicle. He was armed with a bow and five flowers for his arrows. His loving glance was very attractive as he rolled his eyes here and there. O dear one, his very breath was a fragrant wind. He was accompanied by the sentiment of love.

30. On seeing that Being, my sons, Dakṣa and others, were struck with wonder and became eager and inquisitive.

31. Their mind became deformed and confused immediately. Smitten with love they lost their mental courage.

32. On seeing me the creator and the lord of the worlds, the person bowed down with his shoulders stooping by humility and said.

The person said :—

33-34. "O Brahmā, what is the work I am to do ? Please assign me an honourable task, O Brahmā, suitable to

and becoming me, O lord of the three worlds, you are the creator and hence the lord of all the worlds. Please tell me. What is my honourable and suitable place ? Who is going to be my wife ?"

Sūta said :—

35-36. On hearing the words of the noble-souled person Kāma, the creator did not say anything for a short while in his surprised predicament. Then steadying his mind and abandoning his surprised look, Brahmā, already a victim of Kāma, spoke to the person thus :—

Brahmā said :—

37. In this form and with your five flower-arrows[236] you can enamour and captivate men and women and carry on the eternal task of creation.

38. In this universe consisting of three worlds, mobile and immobile beings, none of the living beings including the Devas will be competent to defy you.

39. O best of beings, not to speak of ordinary living beings even I Brahmā, Vāsudeva and Śiva will be in your control.

40. Invisibly you enter the hearts of living beings, excite thrilling feelings of pleasure and carry on the activities of creation that is to last for ever.

41. The minds of all living beings will become an easy target of your five-flower arrows. You will be the cause of their elation.

42. Thus I have assigned you the task of facilitating creation. These sons of mine will confer names and titles on you.

Brahmā said :—

43. O best of the celestials, after saying this and casting a meaningful glance at my sons I resumed my lotus-seat immediately.

236. Five flowers that are the missiles of love-God Kāma are stated to be arabinda (a white lotus), aśoka (Jonesia Aśoka), āmra (mango-ool), navamallikā (Jasmine) and nīlotpala (a blue lotus).

CHAPTER THREE

(*Kāma is cursed but blessed later*)

Brahmā said :—

1. Then those sages, my sons—Marīci and others who understood my view, gave him suitable names.

2. Dakṣa and others who understood other facts on seeing my face gave him a suitable place and a wife.

3. The brahmins Marīci and others, my sons, decided on suitable names for the Being and said thus.

The sages said :—

4. Since at your nativity itself you have begun to torment and bedevil our minds and that of Brahmā too, you will be famous in the world as Manmatha.

5. You will be able to assume any form you wish. Hence, O mind-born God, you will be known as Kāma too. There is no one equal to you.

6. Causing elation in others you will be known as Madana. Since you were haughty even as you were born you will be Darpaka and your name Kandarpa will also become popular in the world.

7. The collective power of all the Devas will not be equal to yours. Therefore you will have any station as yours and you will be omnipresent too.

8. Dakṣa here, the first Prajāpati, will give you a suitable wife, O best of men, as you please.

9. This girl of handsome features, born of Brahmā's mind, shall become famous in the world as Sandhyā.

10. Since she was born when Brahmā was deeply contemplating, the woman of lovely features will be famous as Sandhyā. She will be as lustrous as the jasmine flower.

Brahmā said :—

11. Taking his five flower-arrows, Kāma decided on his future course remaining invisible in form.

12. His five arrows are respectively Harṣaṇa (delighting), Rocana (appealing), Mohana (deluding),

Śoṣaṇa (withering) and Māraṇa (killing). Even sages could be deluded and tormented by them.

13-15. (Kāma thought like this :—) I shall make a beginning of my career as assigned by Brahmā himself as my eternal task, here itself in the presence of the sages and Brahmā. All the sages and Brahmā are present here. They shall witness my resolution and performance. Sandhyā who was referred to by Brahmā is also present here. She shall be my mouth-piece. I shall test my power here and then only carry on my work elsewhere.

16. After thinking like this and deciding on his further activity, Kāma fitted his flower-arrows.

17. Kāma, the foremost of archers, stood steady in the posture of Ālīḍha (the posture for shooting, the right knee advanced and the left leg retracted), bent his bow almost into a circle and was ready to shoot.

18. O excellent sage, when the bow was kept ready by him, fragrant winds delighting everyone blew there.

19. The enchanter then charmed Brahmā and others, the mental sons with several sharp flower-arrows.

20. O sage, the sages and I were thus enamoured and we felt very great change in our mental feelings.

21. We began to stare at Sandhyā frequently, passion depraving our minds. Our lust was heightened. Truly a woman is one who increases passionate feelings.

22. Making all of us thoroughly enchanted thus, he did not stop till all of us lost control over our sense-organs.

23. When on seeing her, my vital elements became displaced, fortynine animal instincts Bhāvas came, out of my body.

24. She too began to manifest the instinctive gestures of side-glances, pretences of concealing feelings etc. as a result of being hit by Kāma's arrows when she was being stared at by them.

25. Profusely exhibiting these emotions, the naturally beautiful Sandhyā shone brilliantly like the celestial river producing gentle ripples.

26. O sage, on seeing her emotionally excited I loved her all the more despite the fact that I was the creator and my body was filled with Dhārmic features.

27. All the sages, Marīci, Atri, Dakṣa and others, O foremost among brahmins, attained the state of sensuous excitement.

28. Seeing me as well as Dakṣa, Marīci and others in such a situation and seeing Sandhyā engaged in her affairs, Madana continued to concentrate his attention on his activity.

29. "The work entrusted to me by Brahmā can easily be performed by me" so thought Kāma justifiably.

30. On seeing the sinful proclivities of his brothers and father, Dharma remembered Lord Śiva, the lord protector of virtue.

31. Mentally meditating on Śiva, the protector of virtue, Dharma, the son of Brahmā eulogised Śiva with different prayers in his state of sorrow.

Dharma said:—

32. O Mahādeva, lord of Devas, protector of virtues, obeisance be to Thee. O Śiva, Thou alone art the author of creation, sustenance and dissolution.

33. By virtue of three Guṇas, Rajas, Sattva and Tamas, Thou assumest the form of Brahmā at the time of creation, that of Viṣṇu at the time of sustenance and that of Rudra at the time of dissolution. Yet, O lord, Thou art devoid of attributes.

34. Thou art Śiva free from the influence of the three Guṇas, the fourth Being. Thou art beyond Prakṛti. Thou art expert in various divine sports, yet without attributes and free from deformities and decays.

35. Great Lord ! save me from this impassable ocean of sin. My father and my brothers are now sinfully inclined towards me.

Brahmā said :—

36. Thus eulogised by Dharma, the great lord, self-born Śiva came there immediately in order to protect Dharma.

37. Stationed in the ether, Śiva saw me, Brahman, Dakṣa and others in such a mental state and so laughed mockingly.

38. O best of sages, in the midst of his intermittent

laughter making all blush with shame, the full-emblemed deity spoke these consoling words.

Śiva said :—

39. Alas ! O Brahmā, how is it that you were overwhelmed with lustful feelings on seeing your own daughter? This is highly improper for those who walk on the line of the Vedas.

40. Sister, brother's wife and daughter are like one's mother. A sensible man shall never look at them with a reprehensible vision.

41. The conclusion of the path of the Vedas is present in your mouth. O Brahmā, how is it that you forgot that under the influence of momentary passion ?

42. O, four-faced deity Brahmā, your mind shall always remain alert in fortitude How did you undo it for the sake of dalliance in love ?

43. How is it that your mental sons, Dakṣa, Marīci and others who practise yoga in isolation and see the inner light for ever have become enamoured of woman ?

44. This Kāma is a fool, deficient in sense and ignorant of proper occasion. How is it that he has begun to torment them with excessive power ?

45. Fie upon the learning of that person whose wife draws his mind inordinately from steadiness and courage and immerses it in fickle revelries.

Brahmā said :—

46. On hearing these words of Śiva, I, the lord of the world, perspired profusely in an instant, on account of shame.

47. Although the desire to seize Sandhyā of wishful features still lingered, O sage, I curbed the upset senses, fearing him (Śiva).

48-49. O excellent brahmin, from the drops of sweat that fell from my body rose the manes who did not perform the sacrifices while they were living on earth, who shone like split collyrium, had eyes resembling the full-bown lotus, were meritorious ascetics and were averse to worldly activities.

50. These were sixty-four thousand in number, O sage,

and the manes called Barhiṣads, lit. seated on grass, were eighty-six thousand.

51. From the drops of sweat that fell from Dakṣa's body, a splendid woman endowed with good qualities was born.

52-53. She was of slender body with symmetrical hips. Her waist was well-shaped; small curly hairs embellished it. She was soft in body with fine teeth. She had a shining golden complexion. In her body, she was perfect. Her face shone like the full moon and full-blown lotus. Her name was Rati. She was capable of captivating even the sages.

54. Excepting Kratu, Vasiṣṭha, Pulastya and Aṅgiras, the six viz. Marīci and others successfully curbed their senses and their activities.

55. O excellent sage, the semen virile of the four—Kratu and others—fell on the ground from which other types of manes were born.

56. They were Somapās, Ājyapās, Kālins and Haviṣmantas. They are all termed Kavyavāhas also. They are their sons.

57. The Somapās are the sons of Kratu, Kālins of Vasiṣṭha, Ājyapās of Pulastya and Haviṣmantas of Aṅgiras.

58. O excellent brahmin, when the manes Agniṣvāttas and others were born, they were assigned the task of Kavyavāhas (taking the oblations and offering) among the manes.

59. Sandhyā who thus became the mother of the Pītṛs served the same purpose as theirs. Since she has been glanced at kindly by Śiva she became free from defects and devoted herself to virtuous rites.

60. In the meantime after blessing all the brahmins and protecting virtue duly Śiva vanished suddenly.

61. I, the grandfather of the world, snubbed and put to shame by Śiva's words, turned my anger against Kāma with a frowning face and knit eyebrows.

62. O sage, seeing my face and realising my hint, Kāma withdrew his arrows. He was so terribly afraid of Śiva.

63. O sage, then I, the lotus-born, became very furious like the strong blazing fire seeking to consume everything.

64-65. I, Brahmā, then said :— "After playing this same trick on Śiva, Kāma will be consumed in the fire of Śiva's eye and freed of his arrogance." O excellent brahmin, it was in the presence of the manes and the sages of perfect control that I spoke to Kāma in this way.

66. On hearing this curse of terrible nature, Rati's husband was frightened. He abandoned his arrows and became visible.

67. O sage, he spoke to me (i.e. Brahmā) and my sons Dakṣa and others even as the Pitṛs and Sandhyā stood there listening. By this time his arrogance had disappeared.

68. Kāma said :—"O Brahmā, why have I been so terribly cursed by you? O lord of worlds, I have not committed any sin against you who are reputed to follow justiciable path.

69. O Brahmā, you have assigned me my task. I have only carried it out. Hence this curse is not proper. I have not done anything else.

70. You had said :—"All of us, I, Viṣṇu and Śiva are targets of your arrows." I only tested your statement.

71. I am not guilty in this respect. O Brahmā I being innocent, this conditional curse, O lord of universe, is very terrible.

72. On hearing his words, I, Brahmā, the lord of the universe, replied to Madana who had controlled himself, trying to suppress him further.

Brahmā said :—

73. I cursed you because you have aimed at us—this Sandhyā who is my daughter and me her father.

74. But now I am free from anger. In this state I tell you O Kāma, do not be under any suspicion. Listen. Cast off your fear. Be happy.

75. O Kāma, he will reduce you to ashes in the fire of his eye. But he will give you another similar body afterwards.

76. When Śiva takes to a wife He Himself will get you another body.

77. After speaking thus to Kāma, I the grandfather

of the world, vanished from there even as the sages, my mental sons, were watching.

78. On hearing these words of mine, Kāma and the mental sons of mine became happy and returned quickly to their abodes.

CHAPTER FOUR

(*Kāma's marriage*)

Nārada said:—

1. O lord Brahmā, O Viṣṇu's disciple of great intellect, O creator of the world, you have narrated a wonderful story consisting of the nector of Śiva's divine sports.

2. O dear one, what happened thereafter, please tell me now. I am all attention to a narrative based on Śiva's life.

Brahmā said :—

3. When Śiva had gone back to His place and I, Brahmā had vanished from the scene, Dakṣa remembered my words and spoke to Kāma.

Dakṣa said :—

4. "O Kāma, this girl is born of my body. She is endowed with beauty and good qualities. She fits you admirably. Take her as your wife.

5. This powerful girl shall ever be under your righteous control and shall be your constant companion as long as you wish."

Brahmā said :—

6. Saying so, he presented to him the girl born of his sweat after naming her Rati.

7. O Nārada, after marrying the beautiful daughter of Dakṣa who could enchant even sages, Kāma rejoiced much.

8. On seeing his auspicious wife, Rati, Kāma was

pierced by his own arrows and was overpowered by the pleasure of dalliance.

9. His wife of fair complexion, tremulous side-glances and fawn-eyes, admirably suited to his love of pleasure offered him ample sports.

10. On seeing her eyebrows the doubt arose in the mind of Kāma. — "These two have been fitted to her to excel my bow, by Brahmā who wants to undo it !"

11. O best of Brahmins, On seeing her rapid-roving glances he did not retain his faith in his arrows in the matter of swift action.

12. Inhaling the naturally sweet fragrance of her steady breath Kāma abandoned his faith in the Malaya breeze.

13. Seeing her face resembling the full moon with all characteristic marks, Kāma was unable to find any difference between her face and the moon.

14. Her pair of breasts resembled the buds of golden lotus with nipples shining like bees hovering round them.

15-16. Certainly Kāma had set aside and forgotten the string of his flowery bow with tumultuous buzzing hums of bees because his eyes were riveted to the auspicious necklace with eyelets of peacock's tail suspended over her firm protruding plump breasts down to her umbilical part.

17. His eyes covering the skin with their glances around her deep navel shone like red plums.

18. That lovely woman of slender waist with a natural golden complexion appeared like a golden platform to Kāma.

19. Kāma looked at her thighs lovely like the stump of a plantain as though they were his javelin.

20. The heels, the tips and the sides of her feet were reddish in tinge. With them she looked as the comrade of the Cupid.

21. Her red hands with nails like Kiṁśuka flowers and with well-rounded tapering fingers were very beautiful.

22. Her arms were fine like the lotus-stalk. They were glossy and soft. They resembled corals putting forth beams of splendour.

23. Her glossy hair resembled the blue cloud and the fluffy tail of the Camarī dear. Thus shone the wife of Kāma.

24-27. Just as Lord Śiva accepted Gaṅgā oozing from the snowy mountain, Kāma married her. She carried a discus and a lotus in her hand. She had arms fine as the lotus-stalk. She had wavelets of her eyebows. Her side-glances rose up and down like gentle tides. She had eyes resembling a blue lotus. The curly locks of hair on her body were like the mossy growth in the river. She shone with her mind expanded like the tree. Her deep navel resembled the deep eddy. Thus shone Rati with her beautiful body. In fact she appeared to be the abode of beauty itself like Ramā (Goddess Lakṣmī).

28. She had twelve varieties of ornaments. She was an expert in the sixteen types of amorous gestures. She was capable of charming the whole world. She illuminated all the ten quarters.

29. Seeing Rati like this, Kāma eagerly accepted her just as Viṣṇu accepted Lakṣmī who approached him with love.

30. In his height of joy, the deluded Kāma forgot the terrible curse of Brahmā and so he had no occasion to mention about it to Dakṣa.

31. Great festivities heightening the pleasure of everyone ensued, O dear one. My son Dakṣa was more delighted than everyone else. He rejoiced.

32-34. Having reached the acme of happiness Kāma thought all miseries were at an end. Dakṣa's daughter Rati was highly delighted on getting Kāma as her husband. The sweet-voiced Kāma rejoiced with her like the cloud at sunset mingled with sparkling lightning. Thus Kāma took Rati to his chest in his happy delusion like the Yogin his knowledge. Having secured a fine husband, Rati with face shining like the full moon shone like Lakṣmī having secured Hari.

CHAPTER FIVE

(*The story of Sandhyā*)

Sūta said :—

1. On hearing these words of Brahmā, the excellent sage remembered Śiva with a delighted heart and spoke joyfully.

Nārada said :—

2. O Brahmā, the fortunate disciple of Viṣṇu, O intelligent one, you have narrated the wonderful divine sports of the moon-crested lord.

3-4. After Kāma had married and gone to his residence when all of you, i.e. you the creator, Dakṣa and the mental sons, had all gone to your respective abodes, where did Sandhyā, the daughter of Brahmā and the mother of the Pitṛs go ?

5. What did she do ? Who married her? Please tell me all about it and particularly the account related to Sandhyā.

Sūta said :—

6. On hearing these words of his intelligent son, Brahmā, who knew the real situation, remembered Śiva and said:—

Brahmā said :—

7. O sage, listen to the auspicious story of Sandhyā, on hearing which ladies do always become chaste.

8. That Sandhyā was my daughter mentally created by me formerly. She performed a penance, cast off her body and was reborn as Arundhatī.

9-10. She was born as the intelligent daughter of the excellent sage Medhātithi, performed sacred rites at the bidding of Brahmā, Viṣṇu and Śiva and chose as her husband the noble-souled Vasiṣṭha of praiseworthy rites. She of auspicious countenance became the foremost of chaste ladies and deserved honour and respect from everyone.

Nārada said :—

11. How did she perform penance? Why and where? How did she cast off her body and become the daughter of Medhātithi?

12. What did the deities Brahmā, Viṣṇu and Śiva command her to do? and how did she choose the noble-souled Vasiṣṭha of praiseworthy rites as her husband?

13. I am eager to hear all these things. O Grand Father, tell me in detail the story of Sandhyā precisely.

Brahmā said :

14. Formerly on seeing Sandhyā, my daughter, I cherished a love for her, which, being afraid of Śiva, I forsook.

15. Sandhyā's mind too was shaken on being stirred by Kāma's arrows. The same had happened with the mind of the noble-souled sages who had so far curbed their minds.

16-17. She had heard the words of Śiva to me couched in mocking terms. She had realised that her mental aberration in regard to the sages was beyond decency. She had seen the attitude of Kāma culminating in the delusion of the sages; frequently. Hence Sandhyā was excessively distressed with respect to her marriage.

18-19. O sage, then I cursed Kāma. Śiva left the place and I too disappeared. Thus her support was lost. So, O excellent sage, Sandhyā became furious. Then, my daughter considered all these things and meditated.

20. Meditating on the recent events, she of great fortitude mused what befitted the situation.

Sandhyā said :—

21. Seeing me as a lady in the prime of my youth even at my nativity, my father, prompted by Kāma, cherished a lustful desire for me.

22. The minds of the sages, the mental sons, reputed to be pure in mind, on seeing me became lustful breaking the conventions.

23. My mind too was excessively stirred up by the wicked Kāma, as a result of which, on seeing those sages it too became excessively shaken.

24. Of course Kāma reaped the fruits of his sinful misdeeds, for Brahmā became angry and cursed him in the presence of Śiva.

25. I too shall have to reap the fruits of my sin. I have committed a great sin. I wish to have a means for making amends.

26. Directly perceiving that I too had lustful feelings, the brothers and my father had a similar desire. Hence I am the worst sinner.

27. I too had the unconventional lustful feelings on seeing them, towards my own father and brothers as towards a husband.

28. I shall perform expiatory rites myself for my sin. Following the Vedic injunctions I shall consign myself to the fire.

29. But I shall set up the new limits in the world. No person shall be so lustful at the time of birth.

30. For this purpose I shall perform a severe penance. Then I shall establish the new limits and afterwards I shall abandon this life.

31. No purpose will be served with this body for which love was cherished by my father and brothers.

32. This body cannot be the means for achieving merit, for, it was through this body that lustful feelings were generated in my father and brothers.

33. Thinking thus in her mind, Sandhyā went to the mountain Candrabhāga from which the river Candrabhāgā[237] flows.

34-35. On coming to know that she had gone to the mountain, I, Brahmā, told my son Vasiṣṭha, the omniscient, of purified mind due to penance, who had acquired spiritual knowledge who was seated near me and who had mastered the Vedas and the Vedāṅgas.

237. Candrabhāgā, modern Cenab. It is called Asikni 'black' in the Ṛgveda, Akesines by Arrian and Sandabāgā by Ptolemy. It rises from the foot of the Himālayas and flows in two rivulets : Candrā from a large snow-bed to the South-East of Bāra Lācha; Bhāgā from the north-west slope of the pass and both join at Tandi and the joint stream is known as Candrabhāgā. H. Dh. Ś. Vol. IV P. 742; Geo of the Purāṇas P. 114.

36. "O son Vasiṣṭha, approach Sandhyā, my daughter of great fortitude. She is desirous of performing a penance. Initiate her duly in the procedure of that.

37. O great sage, formerly seeing you all and me as her lovers and realising her own lustful feelings she had blushed.

38. Though not expressed and though not personified, your action then is considered by her as her first death. Now she wishes to put an end to her life.

39. Among those who observe limits and conventions she wants to lay down a limitation. The chaste lady has gone to the mountain Candrabhāga for performing the penance.

40. She does not know the procedure of performing a penance. O dear, see that she realises her desire by means of your instructions.

41. O sage, abandon this form of yours. Disguise yourself and approach her to demonstrate the mode of penance.

42. You shall assume another form lest she should be embarrassed as before on seeing your natural form and features".

43. O Nārada, Vasiṣṭha was thus ordered by me out of pity. The sage too told me "so be it" and approached Sandhyā.

44. Vasiṣṭha saw the celestial lake full of Gaṇas and resembling the Mānasa lake. He saw Sandhyā too on its bank.

45. With her seated on its bank, the lake, full of splendid lotuses, appeared like the sky in the dusk with the moon rising and the stars twinkling.

46. On seeing her there full of noble feelings, the sage eagerly looked at the lake called Bṛhallohita[238].

47. From the ridges of that big mountain which appeared like a big fort wall, the river Candrabhāgā rose and flowed towards the Southern sea. The sage saw that too.

238. The lake Lohita lies at the foot of the mountain Lohita--Hemasṛṅga or Sarvoṣadha, situated on the north of the Hemakūṭa (Kailāsa) range. It is the source-lake of the Lauhitya identified with the modern river Brahmaputra.

48. That river breaks the western wing of the mountain Candrabhāga even as Gaṅgā of the mountain Himālaya and flows towards the sea.

49. Seeing Sandhyā on the bank of the lake Bṛhallohita on that mountain Candrabhāga, Vasiṣṭha asked her respectfully.

Vasiṣṭha said :—

50. "O good lady, why have you come to this mountain devoid of men ? Whose daughter are you ? What is it that you intend to do?

51. I wish to know this if it is not a secret. How is it that your face resembling the full moon is expressionless and inactive ?"

52-53. On hearing the words of the noble-souled Vasiṣṭha and seeing him blazing like fire, shining like Brahmacarya (Celibacy) personified, Sandhyā bowed to the sage wearing matted hair and spoke to him respectfully.

Sandhyā said :—

54. "O fearless (sage), know that the purpose for which I came to this mountain has already been achieved or rather will be achieved by your very sight.

55. O sage, I came to this mountain devoid of men to perform penance. I am the daughter of Brahmā and am known as Sandhyā.

56. If it be proper and not inconvenient for you please instruct me. This is what I expect of you. There is nothing to be kept secret in this.

57. Without knowing the procedure of penance I have come to this penance grove. Due to this worry I am perplexed and my heart trembles".

58. On hearing her words, Vasiṣṭha, the most excellent among the knowers of Brahman, well-versed in every rite did not ask anything further.

59. After remembering Śiva favourably disposed to the devotees he addressed the lady who had controlled herself and was preparing for the penance.

Vasiṣṭha said :—

60. He who is the supreme brilliance, He who is the greatest austerity, He who is the worthiest of worship—let that Śiva be meditated upon.

61. Worship Him who is the most excellent of all Beings, the sole first cause of all the worlds and the principal cause of virtue, wealth, love and salvation.

62. O lady, worship lord Śiva, the lord of all Devas with the following mantra. By that, certainly you will achieve everything.

63. "Oṁ Namaḥ Śaṁkarāya Oṁ" "Oṁ obeisance to Śiva Oṁ." With this mantra the penance is pervaded. The whole penance begins with silence. I shall explain it. Listen.

64. The ceremonial bath shall be taken silently. The worship of Śiva shall be performed silently. The food taken in shall solely consist of water in the first and second Ṣaṣṭa-kālas (a period $\frac{1}{6}$ of the day=4 hrs.)

65. On the third Ṣaṣṭhakāla you shall observe complete fast [without even taking water]. This shall continue till the conclusion of the penance. The rites shall be performed at the end of each Ṣaṣṭhakāla.

66. This is called the penance of silence. It yields all the benefits of celibate life. O lady, it confers all cherish-ed desires. True, it is certainly true.

67. Thinking thus in your mind, O lady, you meditate on Śiva. If He is pleased He will confer on you all you wish, ere long.

68. Vasiṣṭha then sat and explained to Sandhyā the rites of the penance. The sage then vanished from the scene.

CHAPTER SIX

(*The Hymn sung by Sandhyā. Sandhyā acquires the boon from Śivā.*)

Brahmā said :—

1. O best of my sons, O intelligent one, listen to the description of the great penance of Sandhyā on hearing which sins are quelled instantly.

2. When Vasiṣṭha went back to his abode after instructing her in the rites of penance, Sandhyā was greatly pleased on learning the procedure of penance.

3. On the bank of the lake Bṛhallohita she began to perform penance after she had put on the dress of a person of blissful mind.

4. She worshipped Śiva with the mantra taught by Vasiṣṭha as the adjunct of penance in the manner explained by him.

5. A period of four Yugas elapsed during which she continued her great penance with mind fixed and duly concentrated on Śiva.

6. Propitiated by her penance Śiva was greatly delighted. He revealed Himself to her within and without as well as in the heaven.

7. Śiva became visible to her in the form in which she was meditating upon him.

8. She rejoiced much on seeing in front of her, the lord Śiva with face beaming with delight, in the same form as she was meditating on.

9. "What shall I say ? How shall I eulogise?" in this agitation she closed her eyes with fear.

10. As she remained with eyes shut, Śiva entered her heart and blessed her with divine wisdom, divine speech and divine eyes.

11. She thus acquired divine wisdom, divine eyes and divine speech. Directly pereciving the lord of Durgā she eulogised the lord of the worlds.

Sandhyā said:—

12. That which has no specific form, that which can be known through perfect knowledge; that which is neither gross, nor subtle, nor high; that which is to be meditated upon by Yogins within themselves—obeisance be to Thee who art of this sort and the creator of the worlds.

13. I bow to Thee, lord Śiva, whose form is like a road to heaven, beyond the path of darkness, and who art calm, pure, changeless incomprehensible through worldly knowledge, self-illuminated and unaltered.

14. Obeisance to Thee whose form is solitary, pure,

luminous, free from illusion, knowledge-cum-bliss, naturally undecaying, eternal bliss, delighted at the outcome of truth and prosperity and productive of glory.

15. Obeisance to Thee whose form can be imagined in the nature of Vidyā (Perfect Knowledge), which is different from insentient things, Sāttvika in will, that which should be meditated on as the form of Ātman, which is the utmost essence and which is the holiest of all sanctifying objects.

16. Obeisance to Thee, the Yogin whose Saguṇa form is pure, lovely, bedecked in jewels, as white and clean as camphor and which holds in its hand the desired boon, fearlessness, the trident and the scalp.

17. Obeisance to Thee whose forms are the sky, the earth, the quarters, the waters, the fire and the Eternal time.

18. Obeisance, obeisance to Śiva of unmanifest form from whom unmanifest primordial nature and Puruṣa issued forth as its effect.

19. Obeisance, obeisance to Thee who createst this universe in the form of Brahmā, who sustainest it in the form of Viṣṇu and who destroyest it in the form of Rudra.

20. Obeisance, obeisance to the cause of causes, to the bestower of divine nectar, wisdom and prosperity; to the bestower of the prosperity of all other worlds, and the luminous greatest of the great.

21. Obeisance to Thee, Śiva, beyond whose region no other world exists; from whose umbilical region arose the earth, the quarters, the sun, the moon, the cupid, the devas and the ether.

22. Thou art, the greatest supreme soul. Thou art Śiva, the various lores, the pure Brahman, the supreme Brahman and the utmost object of deliberation.

23. How can I adequately eulogise lord Śiva who is inexpressible by words, is incomprehensible to the mind, is the cause of the world and has no beginning, no middle, no end.

24. How can he be described by me, whose forms even Brahmā and other Gods or sages of great austerity cannot describe.

25. O lord, Thou art attributeless. How can Thy attributes be known to me, a mere woman? Even the Gods including Indra and Asuras do not know it.

26. Obeisance to Thee, O Lord Śiva, obeisance to Thee, O personification of penance; O Śiva, lord of the Gods, be pleased, obeisance be to Thee again and again.

Brahmā said:—

27. Being thus eulogised and having heard her words Śiva favourably disposed to the devotees became highly pleased.

28-29. Her body originally clad in barks of trees and deer-hide had by this time been completely covered by clusters of matted hair hanging down from the head and her face appeared like a lotus threatened by frost. On seeing her Śiva melted with pity and said to her.

Śiva said :—

30. O gentle lady, I am delighted by your great penance and this eulogy. O auspiciously intelligent woman, you can choose your boon.

31. Whatever boon seems to be useful to you and is desired by you I shall grant it to you. I am delighted by your rites."

Brahmā said :—

32. On hearing these words of Śiva who was delighted, Sandhyā was highly pleased and she said after repeated obeisance.

Sandhyā said :—

33-34. O Lord Śiva, if I am to be favoured with the boon, if I am considered worthy of receiving a boon, if I am purified of that sin, if the lord is delighted with my penance, let the first boon chosen by me be granted.

35. Let no living being, O lord of the Gods, born in this atmosphere be full of lust at the time of its nativity.

36. This is another boon chosen by me that no other woman shall become so famous in the three worlds as I have become or shall become.

37. No creation of mine shall become lustful or fall anywhere degraded. He who becomes my husband shall be my intimate friend of pure mind.

38. Any person who looks at me with lustful eyes shall lose his manliness and become a eunuch.

39. On hearing the words of that woman who had become freed of sin Śiva who is favourably disposed to His devotees and who was delighted at what she had said, spoke as follows.

40. O lady Sandhyā, listen. Your sin has been reduced to ashes. I have abandoned my anger towards you. By this penance you have become pure.

41. O gentle lady Sandhyā, whatever you have asked I grant you entirely. I am delighted by this excellent penance of yours.

42. (In all living beings) the first stage shall be infancy, the second childhood, the third youth and the fourth stage shall be old age.

43. When the third stage in life is reached, the living beings shall become lustful. In some cases it shall be at the end of the second stage.

44. This new limitation is imposed by me as a result of your penance. No living being shall be lustful at the time of its nativity.

45. You will attain such a pure chastity as will not be attained by any other woman in the three worlds.

46. Excepting your husband whoever looks at you with lustful eyes shall immediately become impotent and weak.

47. Your husband shall be one endowed with great fortune, penance and comely features. He shall live for a period of seven Kalpas along with you.

48. Thus I have granted you all the boons requested by you. I shall tell you another incident that transpired in the previous birth.

49. That you would cast off your body in the fire has been foretold. I shall tell you the means thereof. You will certainly carry it out.

50. Let that be performed by you at the twelve-year-sacrifice of the sage Medhātithi in the blazing sacrificial fire ere long.

51. In the ridge of this mountain, on the banks of this river Candrabhāgā, Medhātithi is performing a great penance in his hermitage.

52. You go there unobserved by the sages. Thanks to my favour, you will become his fire-born daughter.

53. If you have chosen in your mind a desirable bridegroom as your husband, you shall think of him while you consign your body into the fire.

54-55. O Sandhyā, while you were performing severe penance—which had lasted for four yugas—in the earlier part of Tretā Yuga, after the Kṛta Yuga had elapsed, Dakṣa had begotten many chaste daughters who were also duly married.

56. He gave twenty seven of his daughters to the moon in marriage. But the moon had a special liking for only Rohiṇī and he neglected others.

57-59. Hence, the moon was cursed by Dakṣa, the redemption being, when he sees the Ether he would find her there. At that time the Gods had come near you but since you were having your mind fixed in me, the Gods in the company of Brahmā were not seen by you. The river Candrabhāgā arose being created by Brahmā for the redemption of the moon from the curse. It was then that Medhātithi arrived here.

60. There is none equal to him in penance. There has never been such a person, nor will there ever be one. He has now started the sacrifice of Jyotiṣṭoma of many great rites.

61. In that blazing sacrificial fire you shall cast off your body. You are pure now. May your other desires be also fulfilled.

62. O Hermitess, these things have been ordained by me for my own end. O fortunate woman, do as I instruct you. Go to the sacrifice of that sage.

Thus after instructing her for her welfare the lord vanished from the scene.

CHAPTER SEVEN

(Sandhyā gets the name Arundhatī and marries Vasiṣṭha)

Brahmā said :—

1. O sage, when Śiva vanished after granting her the boons , Sandhyā too went to the place where Medhātithi was performing sacrifice.

2. She entered the sacrificial hall without being observed by anyone, thanks to Śiva's favour. She recalled to her memory the brahmin boy who had instructed her in the procedure of penance.

3. O great sage, at the bidding of Brahmā, Vasiṣṭha had assumed the guise of a brahmin boy and instructed her in the rites of penance.

4-5. Meditating on that Brahmacārin, her tutor in the mode of austerities, Sandhyā thought of him as her future husband, and entered the blazing sacrificial fire unobserved by the sages. She was delighted that it was by Śiva's favour that she could enter the sacrificial fire.

6. Her body itself had become sacrificial offering in that sacrifice. When it was burnt it could not be distinguished from the ordinary Puroḍāśā since it too had the same fragrance.

7. At the bidding of Śiva, the god of fire sent forth her body to the pure zone of the sun.

8. The sun severed her body into two halves and placed the same on his own chariot for the propitiation of the Pitṛs and the Devas.

9-10. O great sage, the upper half of her body became the Prātaḥ Sandhyā (dawn) which is at the beginning or in the middle of a day and night. The lower half of her body became the Sāyaṁsandhyā (dusk) which is in the middle of a day and night. The period is always pleasing to the manes.

11. Before the sunrise, when the day breaks, the period is called Prātaḥsandhyā. It delights the Gods.

12. When the sun has set and assumed the hue of a red lotus, the period of Sāyaṃsandhyā sets in. It is delightful to the manes.

13. Śiva the merciful, created embodied beings with her vital airs, mind and the divine body.

14. At the end of the sacrifice, the sage found his daughter in the sacrificial pit shining lustrously like heated gold.

15. With very great delight the sage took up the daughter, O sage, as though she were a sacrificial article. He bathed her and kept her on his lap.

16. The great sage gave her the name Arundhatī[239]. Surrounded by his disciples he celebrated the event joyously.

17. The word Arundhatī means "one who does not hinder sacred rites in any manner whatsoever". She acquired this name which later on became well-known in the three worlds.

18. O celestial sage, that sage concluded the sacrifice with great contentment and was delighted at the acquisition of a daughter. He spent his days in the same hermitage along with his disciples, tending the daughter, mercifully.

19. The divine lady grew up in the hermitage, Tāpasāraṇya, on the banks of the river—Candrabhāgā.

20. When she reached her fifth year, the chaste lady sanctified the environs of the Tāpasāraṇya and the river Candrabhāgā, by virtue of her good qualities.

21. Brahmā, Viṣṇu and Śiva got her marriage celebrated with Vasiṣṭha, the son of Brahmā.

22. O sage, great festivities in the marriage ceremony increased happiness. The sages and the Gods were very happy on that account.

23. From the water oozing from the hands of Brahmā, Viṣṇu and Śiva, the seven holy rivers Śiprā[240] and others rose and flowed.

239. According to another version (cf Vā 70, 79-80, Bd iii, 8, iii, 8, 86-7, Liṅga 1.13, 78-80, Kūrma 1.19.20) Arundhatī was the daughter of Kaśyapa, the son of Marīci who also begot on her Nārada and Parvata—two sons. We also know from this source that Nārada gave his sister Arundhatī as wife to Vasiṣṭha. In the present context she is said to be the daughter of the sage Medhātithi.

240. Śiprā or Kṣiprā, on which Ujjain, the Capital of the Mālava country is situated rises from the Pāripātra or Pāriyātra hills. Fed by its tributaries it flows in the Mālava Deśa.

24. O sage, Arundhatī, the daughter of Medhātithi, the greatest of all chaste ladies shone all the more on attaining Vasiṣṭha.

25. O excellent sage, she secured Vasiṣṭha and bore the auspicious sons Śakti[241] etc.

26-27. O excellent sage, I have narrated to you the story of Sandhyā. It is holy, sanctifying, divine and bestower of all benefits. He or she who hears this story accompained by auspicious rites attains all cherished desires. There is no doubt about it.

CHAPTER EIGHT

(*The description of the form and features of Vasanta*)

Sūta Said :—

1. After hearing the words of Brahmā, Prajāpati, Nārada became delighted in his mind and spoke these words.

Nārada said:—

2. O Brahmā, the great disciple of Viṣṇu, endowed with great intellect, you are a blessed devotee of Śiva and a guide to the understanding of the great principle.

3. You have narrated the divine story of Arundhatī and her previous form. It increases our devotion to Śiva.

4. Now, O knower of virtue, please tell me the excellent story of Śiva, that quells all sins and is very excellent bestower of all auspicious benefits.

5. When Kāma was delighted after taking a wife to himself, when Sandhyā had gone to perform penance and when others had also left, what happoned ?

Sūta said:—

6. On hearing the words of that sage of magnanimous soul, Brahmā became more pleased and spoke as follows:

241. The sage Vasiṣṭha begot 100 sons—Śakti and others, on his wife Arundhatī, here identified with Sandhyā. See Kū. P 1.19.23 : "Arundhatyāṁ Vasiṣṭhastu Sutān utpādayac chatam". There a slightly different Version in Mat. 200 and 201 Arundhatyāṁ Vasiṣṭhas tu Śaktim Utpādayat Sutam. See AIHT. P. 204.

Brahmā said :—

7. O great brahmin, Nārada, listen with devotion to the auspicious story of Śiva's divine sports. You are a blessed devotee of Śiva.

8. O dear one, since I vanished from that place highly distressed by the poisonous words of Śiva, I had been thinking about that alone, since I had been in delusion still.

9. After thinking about it for a long time I began to nurse malicious grudge against Śiva, here again being deluded by Śiva's Māyā. I shall explain it to you. Listen.

10. Then I went to the place where Dakṣa and others were present. On seeing Kāma in the company of Rati I was a little elated.

11. O Nārada, addressing Dakṣa and the other sons[242] I spoke these words, deluded by Śiva's illusion.

12. "O Dakṣa, O Marīci and others, my sons, listen to my words. After hearing you shall all find out a remedy for dispelling my distress.

13. Taking into consideration the only fact of harbouring a desire for woman Śiva despised me and you. It is because He is a great Yogin that He reproached us much.

14. Hence I am greatly distressed and I do not get mental peace at all. Such an effort must definitely be made as would make Him take a wife unto Himself.

15. I shall become happy and be free from misery when He takes a wife unto Himself. But on reflection I feel that it is impossible to realise the accomplishment of this desire.

16. Taking into consideration the only fact that I harboured a desire for woman, Śiva rebuked me in the presence of sages. How will He then take a wife unto Himself ?

17. Who can be that woman in the three worlds wl

242. The reference is to the ten mind-born sons of the creator known by their names मरीचि, अत्रि, अङ्गिरस्, पुलस्त्य, पुलह, क्रतु, प्रचेतस्, वसिष्ठ, भृगु and नारद and also to ten physical sons : दक्ष, धर्म, काम, क्रोध, लोभ, मोह, मद, प्रमोद, मृत्यु and भरत। In place of the last-named, some substitute Sandhyā, a daughter variously known Vāc, Sarasvatī, Śatarūpā, Sāvitrī, Gāyatrī, Brahmāṇī etc.

will ever haunt his mind, make him neglect the path of Yoga and delude him?

18. Even Kāma will not be competent to delude Him. He is a Yogin of great perfection and He does not brook even the name of women.

19. Unless the primordial Being Śiva indulges in sexual sport, the creation would continue to be mediocre, its course being unchecked as the Lord himself has stated.[243]

20. On the earth there may be great Asuras bound by illusion. Some are bound by the illusion of Viṣṇu and others by the illusion of Śiva.

21. In regard to Śiva who has turned away from the world and who is extremely detached, nothing else except the endeavour of Kāma will be effective. There is no doubt about it.

22. After saying this and casting meaningful glances at Dakṣa and other sons, I addressed Kāma and Rati with great pleasure.

23. O Kāma, foremost among my sons, you are the bestower of happiness in every respect. Listen to my words with great attention in the company of your wife, O son of great filial affection.

24. O Kāma, you shine well with this life-companion of yours. She too shines well with you as her husband.

25-26. Just as Viṣṇu with Lakṣmī and Lakṣmī with Viṣṇu, just as the night with the moon and the moon with the night, so you two mutually illuminate each other and tend your matrimonial life. Hence you will be the banner of the universe, nay the banner of the whole cosmos.

27. O dear one, you shall enchant Śiva for the benefit of the universe so that Śiva may be included to take a wife unto Himself.

28-29. In a secluded or in a crowded place, on mountains or in lakes, wherever Śiva goes, you shall follow Him along with your mistress and charm him who has controlled Himself and who is averse to women. Excepting you there is no one to delude Him.

243. The text of this verse is corrupt in all printed editions. The present translation is conjectural.

30. O Kāma, it is only when Śiva falls in love that you will get redemption from the course. Hence do what is good for you.

31-32. Lord Śiva as a noble Being shall save you only when he falls in love and aspires for a wife. Hence with your wife to help you, strive to captivate Śiva. Earn the laurels of the universe after charming Him.

33. On hearing these words of mine, who am his father and the lord of the universe, Kāma spoke these words to me, the lord of all the worlds.

Kāma said :—

34. O lord, I shall cause the delusion of Śiva at your bidding ; but my prime weapon is a woman. Hence O lord, you shall create a comely maiden.

35. O creator, arrange for the way how Śiva has to be further enchanted after He has been deluded by me.

Brahmā said :—

36. When Kāma put forward this suggestion I, the creator, and the Prajāpati (Dakṣa) considered the matter: "By whom is he to be enamoured ?"

37. While I was agitated with this thought, I heaved a deep sigh from which Spring cropped fully bedecked with clusters of flowers.

38. He was like a red lotus. His eyes resembled the full blown lotus. His face shone like the full moon rising at dusk. His nose was well-shapped.

39. His feet were arched like a bow. His hair was dark and curly. He was decorated with two ear-rings. He looked bright as the morning sun.

40. His gait was majestic like that of an elephant in its rut. His arms were long and stout. His shoulders were raised. His neck resembled the conch-shell. His chest was very broad. His face was plump and finely shaped.

41. He was comely in appearance, dark-complexioned and endowed with all characteristic marks. He was very handsome to look at, capable of enchanting everyone and of heightening feelings of love.

42. When spring, the storehouse of flowers, endowed

with these features was born, there blew a very fragrant wind. All the trees put forth blossoms.

43. Hundreds of sweet-throated cuckoos cooed the note of Pañcama[244] sweetly. The clean and clear lakes abounded in full-blown lotuses.

44. On seeing such an excellent Being born thus, I, Brahmā (Hiraṇyagarbha)[245] spoke these sweet words to Kāma.

45. O God, thus a constant companion for you has come to exist. He too resembles you. He will render favourable service unto you.

46. Just as the wind, the friend of fire, helps it everywhere, so also this spring will always help you.

47. Since he is the final cause for a permanent abode (after marriage) let him be known as Vasanta. His duty is to follow you and to delight all people.

48. Let the Malaya breeze, the elegance of your person, be your constant companion as he remains under your control.

49. The feminine coquettish gestures like the affected indifference in amorous dalliance and the sixty-four fine arts[246] shall be the friends of your wife Rati in the some manner as there are your friends.

50. O Kāma, in the company of Rati and these companions, Vasanta and others, you shall exert yourself in charming Lord Śiva.

244. The fifth (or in later times the seventh) note of the Indian gamut is supposed to be produced by the cuckoo. It is so called because it is evolved from the five parts of the body. Cf.

वायुः समुद्गतो नाभेरुरो हृत्कण्ठमूर्धसु ।
विचरन् पञ्चमस्थानप्राप्त्या पञ्चम उच्यते ॥

245. Hiraṇyagarbha "Golden Egg or Golden Womb". It is the designation of Brahmā, since he is the first male formed by the undiscernible eternal First cause in the Golden Egg. Having continued a year in the Egg, Brahmā divided it into two parts by his mere thought and with these two shells he formed the heavens and the earth, and in the middle he placed the sky, the eight regions and the eternal abode of the waters. Dowson H.M. P. 121.

According to Manu (1.9) the seeds deposited in the waters at the first creation of the self-existent became a golden egg in which the self-existent Brahma was born as Brahmā, the creator who is regarded as the manifestation of the self-existent.

246. Sixty-four arts ; Gīta, Vādya, Nṛtya, Nāṭya etc. See Vātsyāyana : Kāmasūtra 1.3.17.

51. O dear one, I shall conceive and create that lovely woman who will finally captivate.

52. When Kāma was thus addressed by me (Brahmā), he was delighted and he fell at my feet along with his wife and offered obeisance.

53. He bowed to Dakṣa and paid respects to my mental sons. He then went to the place where Śiva, the supreme Soul had gone.

CHAPTER NINE

(The power of Kāma and the birth of his attendants)

Brahmā said :—

1. O great sage, when Kāma went to Śiva's abode along with his attendants an adversely surprising incident occurred to which listen please.

2. After going there, the heroic Kāma competent to enchant others spread all his wiles and charmed all living beings.

3. O sage, spring too showed his prowess in order to delude Śiva. All the trees simultaneously bloomed.

4. Kāma and Rati played many a trick. All living beings fell victims of their wiles but not Śiva, the lord of Gaṇas.

5. O sage, the efforts of Kāma who was accompanied by spring were futile. He returned to his residence being cured of his arrogance.

6. O sage, Kāma saluted me, and bereft of arrogance and completely despondent he told me in faltering voice.

Kāma said :—

7. O Brahmā, Śiva, an expert in Yogic practices cannot be charmed. Neither I nor anyone else has the power to enchant Śiva.

8. O Brahmā, different tricks were tried by me and

my friends as well as by Rati. All those became futile in regard to Śiva.

9. O Brahmā, listen to the different kinds of efforts undertaken by us in trying to enchant Him and the manner we did them I shall explain, O sage.

10-11. When Śiva was in the state of trance with full control of senses, I tried to agitate him—the three-eyed lord Śiva, through the fragrant cool breeze that blew with force and that usually thrilled everyone.

12. I lifted up my bow and fitted my reputed five arrows. Going round him I tried to enchant him.

13. Even as I entered the zone, the living beings fell into my power but lord Śiva and his Gaṇas were not moved at all.

14 O Brahmā, when Śiva went to the Himālayan ridge, Rati, Spring and I reached the place.

15. Wherever He went whether on Meru[247] Nāgakeśara[248] or Kailāsa, I too went there immediately.

16. Whenever Śiva was out of Samādhi I used to place a pair of Cakravāka birds in front of Him.

17. O Brahmā, those birds exhibited diverse gestures of amorous dalliance with brows and other limbs.

18. Many pairs of deer and birds, playing about in front of the great lord Śiva, indeed exhibited many gestures of love to excite Him.

19. Pairs of peacocks exhibited various gestures of pleasing eagerness with their gambolling tricks at His sides and in front of Him.

20. Never did my arrow find any vulnerable point in him. O lord of the worlds, I tell you the truth. I am incompetent to enthral Him.

247. Meru is situated in the centre of the earth. It is described in the Purāṇas as the four-armed Svastika, evolving in four directions each with seven constituent members. It can be identified with the highland of Tartary, north of the Himālayas. It is variously called Su-meru, Hemādri (the Golden Mountain) Ratnasānu (jewel peak), Karṇikācala (lotus mountain), Amarādri, Deva-parvata, 'mountain of the Gods'. On its extent and identification with the Great Pamīr knot of Asia, see the Geography of the Purāṇas Ch. III. PP. 47-52.

248. Nāga-Keśara, the Nāga mountain which can be identified with the Farghana Valley on the basis of the produce of this region, the account of which is given by Huen-Tsang. Ibid. Ch. V. PP. 80-81.

21. Spring too did the needful in enchanting Him. O, listen to it, O fortunate Being. I tell you the truth, the truth alone.

22-23. He caused the various kinds of flowers to bloom in the place where Śiva was stationed—flowers such as Campakas, Keśaras, Punnāgas, Ketakas, Mallikās, Kurabakas etc. etc.

24. He made the lakes abounding in full-blown lotuses in the hermitage of Śiva, very fragrant by causing Malaya breezes to blow.

25. He made creepers full of flowers twine round trees as if resting on their laps with great attachment— Seedlings of Dhattūra were scattered to beautify the place.

26. On seeing the trees abounding in beautiful flowers rustling in the fragrant breeze, even the sages became slaves of Kāma, then what about other (ordinary mortals) ?

27. In spite of all these, no cause of deflection from steadiness was seen in Śiva who did not evince any sentimental feeling, not even anger towards me.

28 On seeing these and realising His ideal conception I am averse to any further attempt at deluding Śiva. This is my firm opinion that I tell you.

29. When he finally eschews Samādhi we cannot even stand in His presence, within sight. Who can think of charming Him ?

30. O Brahmā, who can stand facing Him with eyes blazing like fire and as fearful as flocks of large alligators or a horned animal[249].

Brahmā said :—

31. On hearing these words of Kāma I, the four-faced lord, though desirous of saying something did not say anything and was agitated with anxious thoughts.

32. On hearing the words of Kāma—"I am incompetent to enchant Śiva",O sage, I heaved a deep sigh due to extreme sorrow.

249. The text is corrupt in all printed editions. The present translation is conjectural.

33. The gusts of wind generated by my deep sighs were of various forms and very violent. They were tremulous and terrible and appeared to have shaking tongues (of flames).

34. They played on different musical instruments, drums etc. of terrible nature and of loud sound.

35. The groups of beings issuing forth from my deep breaths stood in front of me, Brahmā shouting "Kill !—Cut !"

36. While they were shouting "Kill—Cut", Kāma heard those words and began to speak to me.

37. O Brahminical sage, on seeing the groups of beings Kāma stopped them and on their presence, said.

Kāma said :—

38. O Brahmā, O lord of subjects, O initiator of all creations, who are these terrible, awful heroes?

39. O Brahmā what is the work that these will be doing? Tell me. where will they be staying? Please employ them there.

40. O lord of Gods, after employing them in their task and assigning them proper names and places, be pleased to assign me my future course of action.

Brahmā said:—

41. O sage, on hearing the words of Kāma, I, the creator of the universe, spoke to him showing him the task of the Gaṇas.

42. Even as they were born they shouted "Māraya" "Kill", very frequently. Hence let their names be "Māras."

43. These groups of beings will hinder the activities of all creatures, O Kāma, except Your Worship as they are engaged in various avocations of love.

44. O Kāma, their chief occupation will be to follow you. There is no doubt that they will assist you always.

45. Wherever you go for fulfilling your duty, whenever it be, they will invariably follow you and render assistance.

46. They will create confusion in the minds of those who fall as victims to your weapons. They will hinder wise people in the path of knowledge in all possible ways.

47. O excellent sage, on hearing these words of mine,

Kāma along with his mistress Rati and his comrade spring delighted a little.

48. The groups of beings too, after hearing this surrounded me and Kāma and stood in their own shape.

49. Then I, Brahmā, spoke to Kāma lovingly —"Do my bidding. Let these beings accompany you. You shall go again to enthral Śiva.

50. With full attention you put forth further efforts so that Śiva may suffer delusion and take a wife unto Himself.

51. O celestial sage, on hearing these words, Kāma humbly paid homage to me and considering the gravity of the matter spoke to me again.

Kāma said :—

52. I have already made sufficient efforts in this matter of enchanting Him. The delusion could not be effected. Nor it is going to take place now. Nor will it ever take place.

53. Acting on your directive after giving it the due honour and after visiting my troops I shall go again with all pomp and show.

54. But I am certain that He will not be deluded. O Brahmā I have fears that He may reduce me to ashes.

55. O great sage, after saying thus Kāma, accompanied by Vasanta and Rati started with his troops to the abode of Śiva, despite the fear lurking in his mind.

56. Kāma employed all his wiles as before. Vasanta too employed various means racking his brain in diverse ways.

57. He used many tactics. His troops too tried their best. But Śiva, the Great Soul, was not afflicted the least.

58. Kāma then returned to my abode. I had great pride in his troops but now distress and discomfit stood facing me.

59. O dear, bowing to me with despair and dejection while standing before me without pride and arrogance, along with his troops and Vasanta, Kāma spoke to me in these words.

60. O Brahmā, more efforts were put by us to enthral Him, but they all went in vain as He was absorbed in deep meditation.

61. There my body was not reduced to ashes because

He is merciful. My previous merits too may have been the cause. As for the lord there is no affectation or change in Him.

62. O Brahmā, if you desire that Śiva should take a wife unto Himself, you should employ some means with modesty. This is what I think proper in the circumstances.

Brahmā said:—

63. Saying this, Kāma returned to his abode along with his followers after saluting me and remembering Śiva, the destroyer of arrogance and the favourite of His devotees.

CHAPTER TEN

(*Brahmā-Viṣṇu dialogue*)

Nārada said :—

1. O Brahmā, the fortunate, the dispenser of the fruits of our actions, you are a blessed devotee of Śiva, as your mind is fixed in him. You have narrated to me the good story of Śiva, the great soul.

2. When Kāma returned to his hermitage with Rati and his followers what happened and what steps you took ? Please narrate that now.

Brahmā said :—

3. O Nārada listen lovingly to the story of the moon-crested lord, a mere listening to which makes a man free from depravity and decay.

4. When Kāma returned to his abode with Rati and his followers what happened next, you can hear from me in full detail.

5. O sage Nārada, my arrogance was quashed when my desire remained unrealised. And surprise filled my dissatisfied and distressed heart.

6. How will Śiva who is free from depravity, who has conquered himself and who is devoted to Yogic practices take up a wife unto himself? Thinking thus I bewailed a lot.

7. Anxiously thinking all this about, O sage, I became free from haughtiness. I remembered Viṣṇu who is identical with Śiva and who is the cause of my origin.

8. I eulogised Him with auspicious hymns supplemented by statements of my miserable predicament on hearing which the lord appeared before me immediately.

9. The lord Viṣṇu with four arms, lotus-like eyes, holding conch, lotus and mace in his hands and wearing the refulgent yellow robe, dark-complexioned and the beloved of the devotees.

10. On seeing him in that form I eulogised him again with devotion and words choked with tears. I considered him as my sole refuge.

11. On hearing this psalm of prayer, Viṣṇu, the destroyer of the miseries of his devotees, became delighted and spoke to me who sought refuge in him.

Viṣṇu said :—

12. "O Brahmā of great intellect, you are the blessed creator of the world. Why did you remember me? Why do you laud me?

13. What great misery has befallen you? Tell me now. I shall quell it entirely. You need not entertain any doubt in this respect."

Brahmā said :—

14. On hearing the words of Viṣṇu I heaved a sigh of relief and raised my face. I spoke to Viṣṇu with due salutations and palms joined in reverence.

15. O lord of Lakṣmī, lord of Gods, please listen to my submission, O bestower of Honour. On hearing it please take pity, remove my misery and bestow happiness on me.

16. O Viṣṇu, I sent Kāma with his followers, Māras, Spring and others in order to fascinate Rudra.

17. They employed various means but in vain. He, the ascetic of equanimity, was not moved at all.

18. On hearing these words of mine Viṣṇu the omniscient who is conversant in the principles of Śiva-cult was surprised and spoke to me thus.

Viṣṇu said :—

19. O Brahmā, how is it that such an idea entered into your mind? Considering everything sensibly tell me the truth.

Brahmā said:—

20. Dear lord, hear the story. Your magic is very fascinating. The world is attracted by it. Happiness and misery are based on the same.

21. Induced by that I resolved on committing the sin. Please listen. At your bidding I shall narrate it in detail.

22. At the beginning of the creation ten sons were born to me together with a very beautiful daughter originating from my speech.[250]

23. Dharma originated from the heart and Kāma from the various parts of my body. O Viṣṇu, on seeing my daughter I was highly fascinated.

24. I looked at her with a distorted vision since I had been deluded by your Māyā. Immediately Śiva came there and reproached me and my sons too.

25. He rebuked us considering Himself the sole lord, possessed of supreme knowledge and adept in Yogic practices and an enjoyer with full control over all sense-organs.

26. O Viṣṇu, my sorrow is that even after manifesting Himself as my son He reproached me face to face. I have mentioned it to you now.

27. If He were to take a wife unto Himself I shall become happy and forget all my miseries. O Keśava, it is for this purpose that I have sought refuge in you.

28. On hearing these words of mine, Viṣṇu laughed and spoke immediately delighting me, the cause of entire creation.

Viṣṇu said :—

29. O Brahmā listen to my words in full. It will eradicate your frustration. It will be consistent with what is said in the Vedas and Āgamas and what is in conformity with reality.

250. In regard to the number of Brahmā's sons the Purāṇas differ considerably. See Note 242.

30. O Brahmā, how is it that you became so utterly confused in the mind? It is improper for the reciter of the Vedas and the creator of the universe to be so wicked.

31. O slow-witted one, cast-off this sluggishness. Do not indulge in such foolish thoughts hereafter. What is it that the Vedas say by means of their hymns? Think on it with a pure mind.

32. You foolishly think of Rudra, the great lord as your son. O Brahman, though the reciter of the Vedas you have forgotten all true knowledge.

33. Considering Śiva on a par with ordinary Gods you are maliciously disposed towards Him. Your good intents have vanished and evil ones have cropped up.

34. Listen to the first principle that had been narrated of old. Have clean conscience. It is the true Being that is glorified as the cause of all Creation. This is decisive.

35. Śiva is the creator of everything, the sustainer and destroyer. He is greater than the great. He is the supreme Brahman, the greatest lord, the attributeless, the eternal.

36. He cannot be defined. He is not subject to deterioration or decay. He is the supreme soul, without a second, unswerving and endless. He is the cause of dissolution, all-pervasive and great lord.

37. He is all-pervasive, possessed of three guṇas, for the causation of creation, sustenance and dissolution in the name of Brahmā, Viṣṇu and Maheśa but really beyond Rajas, Śattva and Tamas—the three attributes.

38. He is distinct from illusion. He is free from desires. He is the creator of illusion yet uninfluenced by illusion. He is an adept. He is possessed of attributes yet independent of them. He is blissful in Himself. He is free from suspicions and alternatives.

39. He rests and relaxes in His own soul. He is free from the pair of opposites, such as happiness and unhappiness. He is subservient to His devotees in a fine physical body. He is a yogin devoted always to the practice of Yogas. He is guide to the path of Yoga.

40. He is the lord of the worlds and the destroyer of arrogance. He is favourably disposed to the miserable. Such is the lord, our master whom you consider your son!

41. Cast-off all these stupid notions. Seek refuge in Him. Worship Him exclusively. When He is propitiated He will bestow on you all that is auspicious and beneficent.

42. O Brahmā, if a thought surges in your heart that Śiva should take a wife unto Himself, you must perform penance directed to Śiva and think upon Śiva.

43. Meditate upon Śiva with that desire cherished in your heart. If that Goddess is propitiated she will do everything.

44. If Śivā takes an incarnation as a human being in Her attributive aspect, as the daughter of a person in the world, She will definitely become His wife.

45. O Brahmā, command Dakṣa. Let him carry out a penance strenuously with a great devotion to beget her to be given as a wife unto Śiva.

46. O dear, Śivā and Śiva are subservient to their devotees. This must be realised. Both of them being intrinsically the supreme Brahman can readily assume attributive form out of their own free will.

Brahmā said:—

47. After saying so, the lord of Lakṣmī thought upon his lord Śiva. Thanks to His favour, he received the real knowledge and spoke to me again.

Viṣṇu said:—

48. O Brahmā remember the words spoken by Śiva formerly when requested, due to His own will, by us at the time of our nativity.

49. Everything has been forgotten by you. Blessed indeed is the great illusion of Śiva which deludes everything. It is incomprehensible to all except Śiva.

50-51. When Śiva devoid of attributes became, out of His own accord, full of attributes, He created me first and then you with His own power in the course of His divine sport. The lord Śiva assigned to you the work of creation. O Brahman, the imperishable Śiva, the cause of creation, entrusted me with the task of sustaining it.

52-53. Then we requested Him·"O Śiva, the lord of all, be pleased to take an incarnation with all your attributes." Thus requested He laughed and spoke sympathetically, with

his eyes raised to Heaven. Verily He is an adept in divine sports.

54. O Viṣṇu, a form of mine like this shall be manifested through my limbs and shall be glorified as Rudra in the world.

55. He is my full form and perfect manifestation. He is worthy of being worshipped by both of you. He shall fulfil your desires entirely. He is the cause of dissolution, the presiding deity of attributes, the practitioner of perfect Yoga without anyone to exceed.

56. All the three deities are my forms. But Śiva is particularly my full manifestation O sons, Śivā's forms too shall be three.

57. The form Lakṣmī is Viṣṇu's wife; Brahmā's wife is Sarasvatī. The perfect form Satī shall become Rudra's wife.

58. After saying this, the great lord blessed us and vanished. We bent our heads and joined our palms in reverence and returned to our respective abodes. Engaged in our own tasks we were very happy.

59. In due course we secured our wives. Śiva incarnated as Rudra at Kailāsa, His residence.

60. O lord of subjects, Śivā too shall incarnate as Satī. An effort shall be made for Her future incarnation.

61. After saying this, Viṣṇu blessed me and vanished. I rejoiced much and my jealousy disappeared altogether.

CHAPTER ELEVEN

(*Hymn to Durgā*; *Brahmā granted a boon*)

Nārada sard:—

1. O Brahmā, dear, of great intellect, please tell me, O most eloquent one. When Viṣṇu went away what happened? O what did you do?

Brahmā said :—

2. O Brahmin, best of my sons, listen attentively to what I did when the lord Viṣṇu went away.

3. I began a continuous laudatory prayer of the Goddess Durgā, the beloved of Śiva, the creator of the universe, of the nature of Vidyā and Avidyā[251] and identical with the pure supreme Brahman.

4. I salute the Goddess who is omnipresent, eternal, for whom there is no support, who is never distressed, who is the mother of the three deities, who is the grossest of the gross and yet has no form.

5. O Goddess of the devas, you are Perfect knowledge, Supreme Bliss, identical with the supreme Soul. Be pleased. Grant me the fulfilment of my task. Obeisance to you.

6. O celestial sage, on being thus lauded Caṇḍikā, the mystic slumber, appeared before me.

7. Her complexion had the glossy hue of collyrium. She had comely features. She had four divine arms. She was seated on a lion. She showed the mystic gesture of granting boons by one of her hands, and pearls adorned her dishevelled hair.

8. Her face shone like the autumnal moon, the crescent moon bedecked her forehead. She had three eyes, looked beautiful and the nails of her lotus-like feet glistened.

9. O sage, seeing her who was Śiva's Energy herself, directly in front of me, my lofty shoulders bent down with devotion and I eulogised her after due obeisance.

10. Obeisance, obeisence, to Thee, who art in the form of Pravṛtti (Action) and Nivṛtti (Abstinence); who art in the form of creation and sustenance of the universe. Thou art the eternal Energy of the movable and the immovable beings capable of enchanting everyone.

11. Thou hast manifested thyself as Śrī, a garland round Keśava's form, who in the form of Earth holdest everything within, who art of yore the great Goddess causing creation and the destruction of the three worlds and art beyond the three Guṇas.

12. Thou art present in everything even in the essential atom and who art charmingly honoured by Yogins; who

251. The Goddess Durgā is personified as knowledge true as well as false. True knowledge leads to realization of Sadāśiva, the supreme lord, whereas false knowledge is an illusion whereby the non-existent (असत्) appears to be existent (सत्) and vice versa.

art perceivable in the hearts of the Yogins purified by restraints, as well as in the path of their meditation.

13. Thou art the Vidyā of diverse sorts. Thou art endowed with illumination, purity and detachment. Thou assumest Kūṭastha (perpetually immovable), Avyakta (unmanifest) and Ananta (infinite) form and Thou art the eternal time holding all the worlds.

14. O Śivā, Thou art the prime cause of the three Guṇas and art still beyond them. But in conjunction with the Guṇas, Thou certainly infusest the seed of change in every matter.

15. Thou art the fourth to the three Guṇas viz. Sattva, Rajas and Tamas; but devoid of their depravity though these originate from Thee; Thou createst, protectest and devourest the whole universe within and without having three Guṇas as its only cause.

16. I pay my homage to Thee, O Śiva's consort, for the eternal welfare of the universe. O seed of all the worlds, Thou art knowable as well as knowledge Thyself.

17. On hearing these words of mine uttered like the words of ordinary people, Kālī, the conceiver of the worlds, told me, the creator of the worlds, in words full of love.

The Goddess said :—

18. O Brahman, why was I lauded by you? If you have been slighted by any one, please mention it quickly to me.

19. When I have personally appeared, the realisation of your desires is certain. Hence let me know your desires. I shall certainly fulfil them.

Brahmā said :—

20. O Goddess, be pleased with me and listen. O omniscient Goddess, I speak out my mind only since you have commanded me thus.

21. O Goddess of devas, Śiva the Yogin, who is your husband and who as Rudra manifested Himself formerly through my forehead has now occupied Kailāsa.

22. The lord of Goblins is performing penance all alone. Since He does not desire a wife He is without a wife. He is free from mental aberrations.

23. O Satī, fascinate Him lest He should cast His glance on another lady. Excepting you none will be able to capture His mind.

24. Hence, you alone should fascinate Śiva through your beauty. O Śivā, being born as Dakṣa's daughter you should become Rudra's wife.

25. Just as assuming the physical form of Lakṣmī you delight Viṣṇu, so act similarly to Rudra for the benefit of the universe.

26. The bull-emblemed deity rebuked me merely for my feelings of love for a woman. How can He take a wife unto Himself, O Goddess, on His own accord ?

27. Śiva is the cause of this universe in the beginning, middle and end. If He remains detached and refuses to take a wife, how can auspicious creation come into being ?

28. This thought has tormented me. It was not conducive to any benefit to seek another shelter. So I request you for the benefit of the universe to accomplish the undertaking.

29. O mother of the universe, Viṣṇu is not competent to enthral Him, nor Lakṣmī, nor Kāma, nor I; in fact no one other than you.

30. Hence be born as Dakṣa's daughter, the great Goddess of celestial beauty. Inspired by my devotion, be pleased to become His wife and fascinate the lord who at present is detached from the world.

31. O Goddess of devas, Dakṣa is performing a penance on the north of the milky ocean* with his mind controlled and directed towards you. He is steady in performing the rite.

32. On hearing my words Śivā began to reflect then. The mother of the universe, surprised in her mind, spoke these words.

The Goddess said:—

33. O this is an extremely wonderful thing. He is the reciter of the Vedas and the creator of the universe. He is endowed with great knowledge. Yet what is this that He says ?

34. A great delusion has beset His mind that makes

See note 200 P. 224

him unhappy. That is why he desires to cause the fascination of Śiva who is free from mental aberration.

35. This Brahmā desires the favour of power from me to enchant Śiva. What does he gain thereby ? The great lord is free from delusion and mental aberrations.

36. Always subservient to his bidding, I am a mere slave of Śiva, the supreme Brahman, the attributeless God who is free from depravity.

37. Śiva who is Parabrahman has become Rudra in a perfect and full-fledged incarnation and manifestation. It is to lift up His devotees that the independant lord has manifested like this.

38. Since He is the lord Viṣṇu and Brahmā, He can never be inferior to Śiva. He is respectfully adhering to Yoga practice. He is the lord of illusion but is not absorbed in it. He is the greatest of the great.

39. This Brahmā considers Him his son and on a par with ordinary devas. Hence, deluded by ignorance, he desires to delude Him.

40. If I do not grant him the boon, the convention established in the Vedas would be violated. Then what shall I do to prevent the great lord being angry with me.

Brahmā said :—

41. After pondering thus Śivā thought of Śiva. After getting the permission of Śiva, she said to me:—

Durgā said:-

42. O Brahmā, what you said is entirely true. There is no other lady to fascinate Śiva.

43. A great truth has been pointed out by you that if Śiva does not take a wife unto Himself, the creation cannot continue long.

44. I too had been endeavouring to enchant this great lord. After your request my efforts shall be redoubled.

45. I shall so endeavour that Śiva should take a wife unto Himself, being thus deluded Himself, O Brahmā.

46. I shall take up the body of Satī and be subservient to Him even as Lakṣmī the Goddess of Fortune is the beloved of Viṣṇu.

47. O Brahmā thanks to His own favour I shall so endeavour as to make Him subservient to me always.

48. O Brahmā, being born of Dakṣa's wife in the from of Satī, I shall duly honour Śiva with my sports.

49. Just as ordinary mortals on the earth are subservient to their women-folk so also Śiva shall be subservient to a woman due to my ardent devotion.

Brahmā said:—

50. After addressing me thus, Śivā, the mother of the universe, vanished from the scene even as I was watching her.

51. When she had vanished, I, the grandfather of the worlds, went to my sons and narrated to them everything.

CHAPTER TWELVE

(*Dakṣa granted the boon*)

Nārada said:—

1. O Brahmā, the sinless and the intelligent one, you have splendidly narrated the story of Śivā and Śiva. My life has been sanctified. This is conducive to my benefit.

2. Now please tell me, what the boon was that Dakṣa, with steady sacred rites and austere penance, secured from the Goddess, and how she became Dakṣa's daughter.

Brahmā said:—

3. O Nārada, listen. You are blessed. You are revered by all sages with devotion. Hear how with good sacred rites, Dakṣa performed penance and secured boons.

4. At my bidding, the intelligent Dakṣa the great chief controlled his mind and went to worship the Goddess, the mother of the universe, with that cherished desire.

5. He went to the northern shore of the ocean of milk[252] and began to perform the penance, keeping the

252. See Note 200 P. 224.

mother of the universe in his heart. He wished to see the Goddess in person.

6. For three thousand divine years he performed the penance with good sacred rites, controlling his mind and keeping himself pure.

7. For some years, he sustained himself on taking in only air, abstaining from food, for some years taking only water and for some years taking only leaves as food. Thus he spent the time meditating upon the Goddess in cosmic form.

8. He was intensively devoted to the meditation of the Goddess. He was engaged in the penance for a long time. With sacred rites and various restraints he worshipped the Goddess.

9. O excellent sage, then Śivā appeared in person to Dakṣa who maintained all restraints, Yama etc. and worshipped the mother of the universe.

10. On seeing the mother of the universe cosmic in form, Dakṣa the lord of the subjects considered himself well rewarded.

11-12. With various sorts of prayer he eulogised and bowed to the Goddess mother of the universe, Kālikā seated on a lion, dark-complexioned, with four arms and beautiful face, the bestower of the boon, the abode of safety, holding a blue lotus and the sword in her hands, comely with reddish eyes and with beautiful dishevelled hair.

Dakṣa said:—

13. Obeisance to Thee, O great Goddess, mother of the universe, wielding the great illusion, the ruler of the universe. It is with great favour that Thou showed Thy own body to me.

14. Be pleased, O primordial Goddess, be pleased, O Goddess in the form of Śiva; be pleased, O bestower of boons

253. Yama=Self-restraint. It is the first of the eight means of attaining mental concentration. The rest are नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान and समाधि। For details see बोधसार pp. 121-128.

Yamas are usually said to be ten :

ब्रह्मचर्यं दया क्षान्तिर्दानं सत्यमकल्कता ।
अहिंसाऽस्तेयमाधुर्ये दमश्चेति यमाः स्मृताः ॥

to the devotees; obeisance be to Thee, O wielder of illusion over the universe.

Brahmā said:—

15. O sage, thus eulogised by Dakṣa of purified soul, the Goddess spoke to Dakṣa, although she knew what his desire was.

The Goddess said:—

16. O Dakṣa I am very much delighted by your great devotion. Choose a boon according to your desire. There is nothing which shall not be granted to you.

Brahmā said :—

17. On hearing the words of the mother of the universe, Dakṣa Prajāpati was very happy and he said to Śivā after bowing to her frequently.

Dakṣa said:—

18. O wielder of great illusion, O mother of the universe, if you wish to grant me any boon please listen to my words with pleasure. Be pleased to fulfil my desire.

19. My lord and master Śiva has manifested Himself as Brahmā's son in the name of Rudra. He is the perfect and fullfledged incarnation of the supreme soul.

20. You have not so far incarnated. Who will be His wife ? Hence O Śivā, take an incarnation on the Earth and fascinate the great lord.

21. Excepting you, no other lady will ever be competent to enthral Him. Hence be born as my daughter and become Śiva's consort.

22. Exhibiting your divine sports as this, O Goddess, you be the enchantress of Śiva, this is the only boon I crave of you. I speak out the truth to you.

23. This fulfils my own interests. Indeed it fulfils the interests of all the worlds as well as those of Brahmā, Viṣṇu and Śiva. Hence I have been induced by Brahmā in this direction.

Brahmā said :—

24. On hearing these words of Dakṣa the mother of the universe replied smilingly after thinking on Śiva.

The Goddess said :—

25. Dear one, O Dakṣa Prajāpati, listen to my weighty words. I tell you the truth. I am much delighted by your devotion. I shall bestow everything.

26. Subservient to your devotion, O Dakṣa, I, the great Goddess, shall be born of your wife as your daughter. There is no doubt in this.

27. O sinless one, I shall perform a penance strenuously and shall become Śiva's wife, after I have secured a boon from Him to that effect.

28. Otherwise there is no chance of the fulfilment of the object. The lord is free from all aberrations. He is the full incarnation of Sadāśiva, worthy of being served by Brahmā and Viṣṇu.

29. I am His slave for ever, His beloved in every birth (incarnation). Śiva who manifests Himself in many forms is indeed my master.

30. It was by His favour that He manifested through the eyebrows of Brahmā. I too shall incarnate by His favour and at His bidding.

31. O dear one, go back to your residence. I have known my mission. Born as your daughter, ere long I shall be Śiva's wife.

32. Having spoken these splendid words, She sought and obtained Śiva's permission through mental communion While thinking on Śiva's lotus-like feet, the Goddess spoke as follows :—

33. But O Prajāpati, you have to take a vow. It is a precondition. I shall tell you. It is true, never false, please understand.

34. If in future you were to be less respectful to me I will cast off my body. I shall withdraw myself to my soul or take to another form. It is true.

35. O Dakṣa, this boon has been granted to you. At every creation I shall be born as your daughter and become the beloved of Śiva.

Brahmā said :—

36. After speaking thus to Dakṣa the chief Prajāpati,

the great Goddess immediately vanished even as Dakṣa was watching.

37. When she had vanished, Dakṣa returned to his hermitage. He rejoiced because he knew that the great Goddess would become his daughter.

CHAPTER THIRTEEN

(*Nārada is cursed by Dakṣa*)

Nārada said :—

1. O Brahmā of great intelligence, O eloquent one, please tell us what happened after Dakṣa went home with great delight ?

Brahmā said:—

2. Daksa Prajāpati returned with pleasure to his hermitage and began mental creations at my bidding.

3. On seeing the creation, not increasing in size, Dakṣa Prajāpati informed me his father, Brahmā.

Dakṣa said :—

4. O Brahmā, lord of subjects, these subjects are not flourishing. They are conceived by me but they remain stationary.

5. O lord of subjects what shall I do ? How can they flourish themselves ? Please instruct me in the means thereof. I shall certainly create subjects.

Brahmā said :—

6. O Dakṣa Prajāpati, listen to my weighty words and carry out the direction. Śiva will bless you with welfare.

7. O lord of subjects, let Asiknī, the beautiful daughter of Pañcajana, the lord of five tribes, be taken by you as your consort.

8. Indulging in sexual intercourse you can create subjects many in number in a beautiful woman like her.

9. Then, in order to procreate subjects by way of coitus he married the daughter of Vīraṇa at my bidding.

10. Then in his wife Vīriṇī, Dakṣa Prajāpati begot sons named Haryaśvas.[254]

11. O sage, all those sons were devoted to their father and followed the Vedic path. They did not have separate virtues and practices.

12. Advised by their father, O dear one, the sons of Dakṣa went in the western direction for penance in order to create subjects (progeny).

13. There they came to the holy lake Nārāyaṇa where the celestial Sindhu has its confluence with the ocean.

14. On touching the holy water, their intellect was sharpened. The Dharma of holy ascetics eradicated all their impurities.

15. For making progenies flourish, the excellent sons of Dakṣa, fettered by the command of their father began to perform Tapas with steady resolve.

16. O Nārada, you came to know that they were performing penance for the sake of creation. You realised the intention of Viṣṇu and went there.

17. "O Haryaśvas, sons of Dakṣa, how is it that you have begun your attempts at creation without seeing the end of the earth?" So you asked them with respect.

18. They heard what you said eagerly. With their minds fixed on creation they deliberated on the proposal.

19. How can a person begin the work of creation putting faith in the Guṇas alone if he does not know the command of the father of Sacred Texts (which implies) turning back?

20. Having made up their minds unanimously, the intelligent sons bowed to you and circumambulated. They then proceeded ahead on a path never to turn back.

21. O sage Nārada, with your mind fixed on Śiva, and desirous of carrying out His orders you went to various worlds without any mental aberration.

254. Haryaśvas were the sons of the patriarch Dakṣa, five thousand in number, begotten by him for the purpose of peopling the earth. The sage Nārada dissuaded them from producing offspring and they dispersed themselves through the regions and never returned. H.M. P. 120.

22. When much time elapsed, my son Prajāpati heard that the extinction of his sons was due to Nārada and became distressed.

23. He frequently mused like this—"A multitude of sons brings only disaster". Dakṣa who was deluded by Śiva's illusion bewailed thus in many ways.

24. I went over to him and consoled my son Dakṣa out of love and reminded him that fate is all powerful. I pointed out the way to calmness.

25. On being consoled by me, Dakṣa begot a thousand sons named Sabalāśvas in the daughter of Pañcajana.

26. At the bidding of their father, they too reached the place where their elder brothers, the Siddhas, had gone with the same steady resolve in the creation of subjects.

27. At the very touch of waters of the Nārāyaṇa lake they too had their sins quelled and became purified. They performed penance, strenuously repeating many mantras and performing sacred rites.

28. O Nārada, you came to know that they too were attempting the creation of subjects and you told them as before, mindful of the way of Śiva.

29. O sage, of beneficient sight, you showed, them the path followed by their brothers. You went upto heaven and the sons of Dakṣa went the way of their brothers.

30. At the very same time, my son Dakṣa Prajāpati saw many an ill omen. He was disagreeably surprised and felt distressed.

31. As before, Dakṣa heard that the disappearance of his sons was brought about by you. He bewailed a lot. He was stunned, grief-stricken at the loss of his sons.

32. Dakṣa was furious. He called you a wicked fellow. Fate caused you to go there at the psychological moment in the guise of one who wanted to bless him.

33. The grief-stricken Dakṣa approached you with his lips throbbing with fury, taunted you and reproached you saying "Fie, Fie" and spoke to you.

Dakṣa said :—

34. O foremost among the base, disguised in the garb

of a saint, what is it that you have done to those good people—my sons ? To those engaged in good actions the accursed path of a mendicant has been pointed out by you.

35. Ruthless rogue that you are, even when they were not free from the three debts[255] you put obstacles in the path of their progress both here as well as hereafter.

36. He who renounces the world desiring salvation, without repaying the three debts and departs from the house forsaking his parents surely courts downfall.

37. You are unkind, shameless, distorter of the tender intellect of children, and a destroyer of fame. Why do you, a foolish fellow, move about among the attendants of Viṣṇu in vain ?

38. Frequently you have committed offences against me, O basest of the base. Hence roaming ever in the worlds your feet will never be steady anywhere.

39-40. Grief-stricken Dakṣa cursed you thus, you who are honoured by saints. It was Śiva's power of delusion that prevented him from understanding the will of Īśvara. Without your mind being affected the least, you accepted the curse. All saintly Brahminical saints forbear thus.

CHAPTER FOURTEEN

(*The birth of Satī and her childish sports*)

Brahmā said :—

1. In the mean time, O celestial sage I, the grandfather of the worlds, came there, on hearing the incident.

2. I consoled Dakṣa as before. Clever that I was I made him friendly with you.

255. Reference is made to the three debts which every person belonging to first three varṇas owes to the ancient seers, the ancestors, and the Gods. He owes Brahmacarya or study of the Vedas to the Ṛṣis, sacrifice and worship to the Gods, procreation of a son to the Manes. See Manu VI. 35. In later times two more debts—benevolence to mankind and hospitality to guests are added.

3. O best of sages, I consoled you—my own son, beloved of the Devas, and taking you with love effected conciliation.

4. Then Dakṣa, consoled by me, begot of his wife sixty comely daughters.

5. Without any lassitude he performed their marriages with Dharma and others. O excellent sage, listen to that with pleasure.

6. Dakṣa gave ten of his daughters duly in marriage to Dharma, thirteen to Kaśyapa the sage, and twenty seven to the moon.

7-8. He gave two daughters each to Bhṛgu, Aṅgiras and Kṛśāśva. The other daughters were given to Tārkṣya. The sons and grandsons and descendants of these filled the three worlds. A detailed narration is not attempted here.

9. Some say that Śivā was the eldest of his daughters, some say that she was the middle and some say that she was the youngest. All the three opinions are correct in different Kalpas.

10. After the birth of his daughter, Dakṣa Prajāpati and his wife meditated on the mother of the universe with pleasure.

11. Then he lovingly eulogised her with words choked at the throat and repeatedly paid respects to her humbly joining the palms in reverence.

12. The Goddess, who was highly delighted, thought within himself. "I shall incarnate in Vīriṇī in order to keep my word".

13. O excellent sage, then the mother of the universe spoke to Dakṣa in mind. Then Dakṣa shone forth splendidly.

14. In an auspicious hour he deposited his semen in his wife. Thus full of compassion, Śivā began to reside in the womb of Dakṣa's consort.

15. All the characteristic signs of pregnancy appeared in her.

16. Dear one, thanks to the power of the presence of Śivā, Vīriṇī had an auspicious appearance and shone all the more with mental pleasure.

17. As befitting the loftiness of his mind, customs

and manners current in his family and the injunctions of the Vedas, Dakṣa performed the rites of Puṁsavana[256] etc. out of affection.

18. Great festivities accompanied those rites. Dakṣa presented liberal sums of money to the brahmins.

19. On coming to know that the Goddess had come to the womb of Vīriṅī, Viṣṇu and other Devas became very gay.

20. They all approached her and paid frequent respects to the benefactress of the worlds, eulogising the mother of the universe.

21. Delighted in their hearts they praised Dakṣa and Vīriṇī in various ways and went to their respective abodes.

22-23. O Nārada, nine months had passed with due observance of worldly conventions. In the tenth month, in an auspicious happy hour, when the moon, the stars and the planets were favourably disposed, Śivā suddenly appeared, O sage, in front of her mother.

24. As soon as she was born, Dakṣa was highly pleased. On seeing her extremely brilliant he was convinced that she was the Goddess Śivā herself.

25. O excellent sage, when she was born there was a gentle shower from the clouds accompanied by that of flowers. The quarters became tranquil immediately.

26. The devas gathered in the sky and played on musical instruments; sacrificial fires kindled calmly; everything indicated auspiciousness.

27. On seeing the mother of the universe born of Vīriṇī, Dakṣa joined his palms in reverence, paid respects to her and eulogised her.

Dakṣa said :—

28. O Goddess, the eternal mother of the universe, obeisance to Thee. O great Goddess, the Truthful and truth-featured, be pleased.

29. I bow to Thee, the bestower of benefits, Thee

256. Puṁsavana is a pre-natal rite through which a male child is produced. Compare पुमान् प्रसूयते येन कर्मणा तत्पुंसवनमीरितम् । Śaunaka quoted in V.M.S. Vol. I. P. 166. As to the time of its performance, the authorities differ considerably. It is performed in the third, fourth, sixth or even in the eighth month of pregnancy. Cf. H.S. PP 60-63.

who art auspicious, calm, great illusion, mystic slumber and identical with the universe.

30. I bow to Thee, the great mother of the universe, the great Goddess, by whom formerly Brahmā had been directed to create the worlds which he carried out.

31. I bow to Thee, great support of the universe, the great Goddess, by whom formerly Viṣṇu had been directed to sustain the universe which he has been doing always.

32. I bow to Thee the great mother of the universe, the great Goddess, by whom formerly Rudra had been directed to annihilate the universe which he has been doing always.

33. I bow to Thee, Śivā, of Rājasika Sāttvika, and Tāmasika forms, performing every thing always, and the Goddess mother of the three deities.

34. O Goddess, enjoyment of worldly pleasures and salvation are always within the reach of that person who meditates on thee in the form of Vidyā and Avidyā, every day.

35. O Goddess, he who directly perceives Thee, the sanctifying deity, will certainly attain salvation with the discrimination of Vidyā and Avidyā.

36. O mother of the universe, those who eulogise Thee with the names of Bhavānī, Ambikā, Jaganmāyā and Durgā will have everything.

Brahmā said :—

37. Śivā, the mother of the universe, eulogised by Dakṣa the intelligent, said to Dakṣa without making it heard by her mother.

38. Śivā, the great Goddess and the source of future creation, made everyone deluded and said in such a manner that Dakṣa heard the truth and not anyone else.

The Goddess said :—

39. O Prajāpati, I had been propitiated formerly for

257. The Goddess has a great variety of names referable to her various forms, attributes and actions but these names are not always used accurately and distinctively. As the wife of God Śiva she is Bhavānī, as the mother of the world she is Ambikā or jaganmātā (the reading jaganmātā for Jaganmāyā is preferable). In her terrible form she is Durgā, the inaccessible.

becoming your daughter. Your wish has been fulfilled now. You can carry on your activities of penance.

40. Having spoken thus to Dakṣa, the Goddess assumed infancy through her illusory power and began to cry near her mother.

41. On heaving the cry, the woman spoke in agitation. The servant-maids too became pleasantly agitated.

42. On seeing the comely form of Asiknī's daughter, the women rejoiced. The citizens raised shouts of Victory then.

43. There were great festivities with songs and musical instruments. On seeing the unearthly face of their daughter the pleasure of Dakṣa and Asiknī knew no bounds.

44. Dakṣa duly performed all the conventional ceremonies and the rites of the Vedas. He gave various gifts to the brahmins and money to others.

45. Songs and dances were performed everywhere in a befitting manner. Musical instruments played auspicious songs repeatedly.

46. Hari and other Gods came with their attendants, along with the sages and joined the festivities.

47. On seeing the daughter of Dakṣa, the Goddess mother of the universe, they bowed and eulogised her with auspicious hymns.

48. In their great delight they shouted cries of victory. They praised Dakṣa and Vīriṇī in particular.

49. Then at their bidding, the delighted Dakṣa named her Umā[258] since she inherited good qualities and was greatly admired.

50. Her other names in the world were assigned afterwards. They are auspicious and quell miseries in particular.

51. With palms joined in reverence Dakṣa bowed to Hari, me, devas and sages. He eulogised and worshipped all.

52. Then Viṣṇu and others praised Dakṣa and in joyous

258. Umā; It is the name of the daughter of Dakṣa and Vīriṇī and later (Cp. Kumārasambhava) transferred to Pārvatī, the daughter of of Himavat. It is said to be derived from 'U' mā' 'O (child) do not (practise austerities), the exclamation addressed to her by her mother.

mood returned to their respective abodes remembering Śiva accompanied by Śivā.

53. Consecrating the daughter in a befitting manner, the mother fed her with fresh milk in the usual manner of feeding infants.

54. Duly nurtured by Vīriṇī and the noble-souled Dakṣa, she flourished every day like the digit of the moon in the bright half of a month.

55. O excellent brahmin, even in her infancy, the good qualities entered her like all the beautiful digits entering the moon.

56. While she was engaged in various sports in the midst of her girl friends, she used to draw pictures of Śiva everyday.

57. Whenever she sang sweet songs as is usual in childhood, she remembered Sthāṇu, Rudra, the suppressor of Kāma.

58. The Couple (Dakṣa and his wife) found her unrivalled mercy increase, even as she had been a great devotee in childhood itself.

59. Endowed with qualities of childhood and making her own residence flourish she delighted her parents for ever.

CHAPTER FIFTEEN

(*The Sacred rites of Nandā and Hymn to Śiva*)

Brahmā said :—

1 O sage, once I saw Satī standing near her father along with you. She is, as it were, the essence of the three worlds.

2. When she saw both of us honoured and bowed to by her father, Satī following the conventions of the world, saluted us with joy and reverence.

3. At the end of obeisance, O Nārada, you and I sat in the fine seat provided by Dakṣa. When she humbly bowed again, I spoke to her.

4. O Satī, secure, as your husband, the lord of the universe, (the omniscient Śiva) who desires only you and whom you too desire.

5. O auspicious lady, you shall secure, as your husband, the person who has not taken, does not take, and will not be taking another wife. He will be unlike others.

6. O Nārada, after saying this to Satī we stayed in Dakṣa's abode for a long time. We were bidden farewell by him and we went to our respective places.

7. On hearing that, Dakṣa became delighted and free from all worries. Thinking that she was a great Goddess, he took her with him.

8. Thus with various charming girlish sports the Goddess who is favourably disposed to her devotees and who had assumed human form out of her own will passed the state of girlhood.

9. After passing her girlhood and reaching the state of early youth she attained beauty in every limb which blazed forth brilliantly.

10. Daksa, the lord of worlds, on seeing her blooming in the proper age thought within—"How shall I give my daughter to Śiva ?"

11. She too desired to attain Śiva. Her desire grew every day. After knowing her father's idea, she approached her mother.

12. Satī, the great Goddess of wide intellect, sought the permission of her mother to perform the penance with Śiva as the goal, for the happiness of her mother Vīriṇī.

13. Firmly resolved in her desire to secure Śiva as her husband, she propitiated him in her own house with the permission of her mother.

14. In the month of Āśvina, (September-October), on Nandā Tithis (i.e. first, sixth and eleventh days of lunar fortnight) she worshipped Śiva with great devotion, offering cooked rice with jaggery and salt. She spent a month like that.

15. On the Caturdaśī (14th day) of the month of Kārttika (October-November), she worshipped and meditated on Lord Śiva, offering sweet pies and puddings.

16. On the eighth day in the dark half of Mārgaśīrṣa (November-December), Satī worshipped Śiva with cooked barley and gingelly seeds and spent the other days (in devotion).

17. On the seventh day in the bright half of Pauṣa (December-January) Satī spent the night in keeping awake and worshipped Śiva in the morning with cooked rice and Kṛśara (jaggery mixed with gingelly seeds).

18. She kept awake in the full-moon night of Māgha (January-February) and worshipped Śiva on the banks of the river wearing wet clothes.

19. On the fourteenth day of the dark half of Phālguna (February-March), she kept awake in the night and performed special worship of Śiva with Bilva fruits and leaves in every period of three hours.

20. On the Caturdaśī day of the bright half of Caitra (March-April) she worshipped Śiva with Palāśa and Damana flowers day and night. She spent (the rest of) the month remembering Him.

21. After worshipping Him with cooked barley and gingelly seeds on the third day of the bright half of Māgha (January-February), she spent the month on the products of milk obtained from a cow.

22. After worshipping Him with the offerings of cloths and Bṛhatī flowers on the full-moon night of Jyeṣṭha (May-June) she spent the whole month observing fast.

23. On the Caturdaśī day in the bright half of Āṣāḍha (June-July) wearing a black cloth, she worshipped Rudra with Bṛhatī[259] flohers.

24. On the eighth and fourteenth days in the bright half of Śrāvaṇa (July-August), she worshipped Śiva with holy sacred threads and cloths.

25. After worshipping Śiva with various fruits and flowers on the thirteenth day in the dark half of Bhādra (August-September) she took only water on the fourteenth day.

26. Keeping strict control over her diet and repeating various mantras she worshipped Śiva with different fruits, flowers and leaves fresh and readily available.

27. The Goddess Satī who had assumed human form out of her will, became firmly devoted to the worship of Śiva on every day and month.

259. Bṛhatī—a plant, of which the flowers are used in the worship of Śiva.

28. Concluding all the sacred rites of Nandā, Satī began to meditate on Śiva with concentrated devotion. She was steady and she never thought of any one else.

29. In the meantime, O sage, devas and sages with Viṣṇu and me at their head came to see the penance of Satī.

30. On arrival, Satī was seen by the devas as an achievement in embodied form or as success incarnate. She was completely engrossed in meditating on Śiva. She had reached the stage of the enlightened seers.

31. With palms joined in reverence, the devas paid respects to Satī joyfully. The sages bent down their shoulders in respect. Viṣṇu and others became delighted.

32. Viṣṇu and others and the celestial sages joyously praised Satī's penance. They were even surprised at that.

33. Bowing again to the Goddess, the sages and devas went immediately to Kailāsa, the great mountain dear to Śiva.

34. The lord Viṣṇu approached Śiva with great joy, accompanied by Lakṣmī and I too along with Sāvitrī, the Goddess of speech.

35. On arrival there, after paying respects to the lord with great excitement we lauded Him with various hymns with palms joined in reverence.

The Devas said :—

36. Obeisance to Thee, O lord, from whom the mobile and the immobile beings have originated. Obeisance to the great Puruṣa, Maheśa, the supreme Īśa and the great Ātman.

37. Obeisance to the primordial seed of every one, the Cidrūpa (one possessed of the form of consciousness), the Puruṣa beyond Prakṛti.

38. Obeisance to Thee who createst this world, by whom this is illuminated, from whom this originated, by whom this is sustained, to whom this belongs and by whom everything is kept under control.

39. We bow to that self-born deity who is beyond this and everything that is great, who is the undepraved great lord, who sees these within Himself.

40. We have sought refuge at His feet who is the sup-

reme Brahman, who is the soul of everyone, who is the greatest witness with unbarred vision and who assumes various forms.

41. Obeisance to Him whose region is not known by devas, sages or Siddhas. How then can other creatures realise it or express it ?

42. He is our goal supreme, seeking to see whose region great saints free from attachment perform unmutilated vow of Release.[260]

43. Thou hast no change like death, birth etc. that yields misery, yet by means of Māyā thou assumest all these.

44. Obeisance to Thee who art the great Īśa and the performer of miracles. Obeisance to Brahman, the great soul who is far removed from words.

45. Obeisance to the formless Being of immense form, the great, of unlimited power, the lord of the three worlds, the witness of all and all-pervasive.

46. Obeisance to the light of Ātman, richly endowed with the happiness of liberation, of the form of knowledge. Obeisance to Thee, the all-pervasive Lord.

47. Obeisance to the lord of salvation who is accessible only through the cessation of worldly activities. Obeisance to Thee the great Puruṣa, the great lord, the bestower of all.

48. Obeisance to conscious principle in the corporal frame, identical with Ātman, the cause of all perception.

49. Obeisance to the original Prakṛti, the great presiding deity of everything. Obeisance to Thee the great Puruṣa, the great lord, the bestower of all.

50. Obeisance to Thee, the three-eyed, the five-faced and the ever-luminous. Obeisance to Thee who hast no cause and who seest all the qualities of the sense-organs.

51. Obeisance, obeisance to Thee, the cause of the three worlds and salvation. Obeisance to the quick bestower of liberation, and deliverer of those who seek refuge.

52. Obeisance to Thee, the ocean of the knowledge of

260. See Note No 23 P. 45. 'Salokavrata' is a vow of release. Sālokya is a stage of mukti—an exemption from further transmigration. The released person lives in the same world with the deity and does not migrate to the other world.

Vedic texts. Obeisance to Thee, the great lord and the ultimate goal of devotees and possessed of three attributes.

53. Obeisance to Thee, O great lord whose fiery heat of knowledge is latent in the sacrificial churning rod for the production of fire of three attributes. Obeisance to Thee whose form is beyond the reach of fools and who livest for ever in the heart of the wise.

54. Obeisance to the liberator of the individual soul from the noose; to the bestower of salvation to the devotee, to the self-luminous, the eternal, the unwasting, the incessant knowledge.

55. Obeisance to Thee, the self-contemplator, the unchanging, the holder of great suzerainty and glory. Never be ruthless unto them who resort to the four aims of life and desire the cherished final goal. Obeisance to Thee O Śiva.

56. Thy devotees never desire anything solely to themselves. They sing the auspicious glory of Thy life.

57. We eulogise Thee, the imperishable supreme Brahman, the omnipresent whose features are unmanifest, who can be attained by the Yoga of the Soul and is complete.

58. O lord of everything, we bow to Thee who art beyond the perception of the sense-organs; who hast no support; who art the support of all; who hast no cause; who art endless; the primordial and the subtle.

59. All the devas, Viṣṇu and others, and the world of mobile and immobile Beings are created by deficient digit with the difference of name and form.

60. Just as the flames of fire and the rays of the sun emerge and submerge so also this current of creation and dissolution.

61. Thou art neither a deva nor an Asura, nor a man nor a brute, nor a brahmin, O lord. Thou art neither a woman nor a man, nor a eunuch. Thou makest nothing either the existent or the non-existent.

62. After all negations whatever remains thou art that. Thou art the maker, the sustainer and the destroyer of the universe; Thou art the soul of the universe. We bow to that lord Śiva.

63. We bow to Thee, the lord of Yoga, whom the Yogins who have destroyed all their actions by means of Yoga, are able to realise in their minds purified by Yoga.

64. Obeisance to Thee whose velocity is unbearable, who hast three Śaktis[261], who art identical with the three Vedas; Obeisance to Thee the delighted protector of immense potentiality.

65. O lord, Thou art impenetrable to the wicked sense-organs; worldly lords cannot reach Thee who art beyond all paths; Obeisance to Thee whose splendour is mystically hidden and who art always engaged in the uplift of the devotees.

66. We bow to Thee, the great lord, whose greatness cannot be surpassed; whose power the confounded fool with egotistic mind can never realise.

Brahmā said :—

67. After eulogising the great lord, all the Devas, Viṣṇu and others, stood silently in front of the lord with their shoulders stooping down with great devotion.

CHAPTER SIXTEEN

(*Prayer to Śiva offered by Brahmā and Viṣṇu*)

Brahmā said:—

1. On hearing the song of praise offered by Viṣṇu and others, Śiva, the cause of protection and enjoyment became delighted and smiled broadly.

2. On seeing Brahmā and Viṣṇu in the company of their consorts, Śiva addressed them suitably and asked them the purpose of their visit.

Śiva said :—

3. O Viṣṇu, O Brahmā, O devas and sages please

261. Under this concept Śiva or Sadāśiva is the sole supreme God possessed of three energies which are personified as Sarasvatī, Lakṣmī and Umā—the wives of the triad Brahmā, Viṣṇu and Rudra and are the different manifestations of Śivā Herself.

tell me precisely and without fear the purpose of your visit.

4. I am delighted at the hymn sung by you all. I wish to hear why you have all come here and what is the work to be done here.

Brahmā said:—

5. O sage, when we were asked by Śiva thus, I, the grandfather of the worlds, spoke to Lord Śiva on being prompted by Viṣṇu.

6. O great lord, lord of Devas, O lord, the ocean of mercy, please listen why we both have come here in the company of devas and sages.

7. O bull-emblemed deity, we have come here particularly for your sake, along with these suppliants. Otherwise the universe would not be in a proper state always.

8. O great lord, some demons are to be killed by me, some by Viṣṇu and some by you.

9. O great lord, some of them would be killed by your son and some will be killed by me.

10. The devas attain happiness only by your favour. The universe can attain peace and fearlessness only after destroying the demons.

11. Or they cannot be killed by you in as much as you are always merciful, free from love and hate and engaged in Yoga.

12. O lord, Vṛṣadhvaja,[262] how can the activities of creation, sustenance and dissolution be carried on properly for ever, if they are not killed?

13. The activities of creation, sustenance and dissolution are to be persued by us now and then. The difference in our bodies is perceptible only through illusion.

14. Though our real form is one, we are different in as much as our activities are different. If there is no functional difference, the difference in forms is meaningless.

15. The same supreme Ātman, lord Śiva manifests in three different ways due to Māyā. The lord is independent in his divine sports.

262. Vṛsadhvaja (or Vṛṣabhadhvaja) is an appellation of Śiva derived from the fact of his having the emblem of Bull known as Nandin.

16. Viṣṇu is born of his left limb. I am born of the right limb. You are born of the heart of Śiva and are his full-fledged incarnation.

17. Thus, O lord, we have become three, with different forms. We are the sons of Śivā and Śiva which, O eternal one, you must note.

18. Viṣṇu and I have become united with our wives for the performance of our function. O lord, with great pleasure we carry on our activities in the world at your bidding.

19. Hence, for the benefit of the universe, for the happiness of the devas, you must accept an auspicious lady as your wife.

20. O great lord, please listen to another incident of bygone days, just recollected by me. You yourself as Śiva mentioned this to us formerly.

21. "O Brahmā, this my great form, exactly as this, will be manifested through your limb. He will be known as Rudra in the world.

22. Brahmā is the cause of creation, Viṣṇu is sustainer. I shall be the cause of dissolution in the form of Rudra, a Saguṇa form.

23. I shall marry a woman and perform the excellent function." These are your words. Remembering these words please fulfil your promise.

24. O lord, this is your own directive that I be the creator and Viṣṇu the protector. Śiva Himself has manifested in your form as the cause of dissolution.

25. We two are unable to perform our duties without you. Hence take up a beloved consort who too will be engaged in the activities of creation.

26. O Śiva, accept a beloved wife as a life companion in the same manner as Viṣṇu has taken the Goddess of the lotus (Lakṣmī) and I have taken the goddess of speech.

27. On hearing these words of mine—of Brahmā—in the presence of Viṣṇu, Śiva, the lord of worlds spoke to me with his face beaming with a smile.

Śiva said :—

28. O Brahmā, O Viṣṇu, both of you are always dear to me. On seeing you both, my delight is enhanced indeed.

29. You two are the best among the devas. You are the masters of three worlds. What you say is indeed weighty since you two are engaged in Śiva's work.

30. O best of Devas, it is not proper for me to marry as I am detached from the world and engaged in penance. I always practise Yoga.

31-32. Of what avail is a beloved to me in this world since I am in the path of abstinence delighting myself in my own soul, freed of attachment, unsullied, with the body of an ascetic, possessed of knowledge, seeing himself, free from aberrations and a non-reveller. Besides I am always unclean and inauspicious. Hence say now what can I do with a loving wife ?

33-34. Even as I am engaged in Yoga, I experience the mystic Bliss. Only a man devoid of perfect knowledge will make much of marriage and desire it. Actually it is a great bondage. Hence I am not interested in it. This is truth. I am telling you the truth.

35. None of my activities is pursued with self-interest. Yet I shall carry out what you have suggested for the benefit of the universe.

36. Considering your weighty words for the fulfilment of my promise and the goal of my task, I shall marry. I am always subservient to my devotees.

37. O Viṣṇu, O Brahmā, you must hear what sort of a wife I will be taking in accordance with that promise. What I say is indeed proper.

38. Suggest a woman of comely features and Yogic practice who will be able to receive my semen virile in parts.

39. She must be a Yoginī when I practise Yoga and a loving woman when I indulge in love.

40-41. Sometimes I will be thinking about Śiva, my own form of splendour, the eternal principle which the scholars well versed in the Vedas call Imperishable. When I go in trance, O Brahmā, in that meditation, damned be she who causes an impediment therein.

42. You, Viṣṇu and I are the parts exceedingly of Brahman. So we are exceedingly fortunate. It is but proper to think about Him.

43. It is this worry that kept me unmarried, O lotus-seated (Brahmā). Hence, get me a wife who will follow my activities ever.

44. There is another condition to which please also listen, O Brahmā. If she evinces a disbelief in me or in what I say, I shall abandon her.

Brahmā said :—

45. On hearing these words of Śiva in the presence of Viṣṇu, smilingly and joyously I spoke thus in humble spirits.

46. O lord Śiva, I shall suggest such a woman as you desire for yourself.

47. She is Umā, O lord. Formerly she manifested herself in the forms of Sarasvatī and Lakṣmī in order to fulfil her task.

48. Lakṣmī became the wife of Viṣṇu and Sarasvatī mine. From her desire for the welfare of the world she has taken a third form.

49. She is born now as Dakṣa's daughter in the name of Satī. O lord, she will be an ideal wife rendering wholesome service.

50. O lord of devas, at present she is performing penance for securing you. She is firm in her austere rites. She desires you as her husband. Indeed she is highly brilliant.

51. O Lord Śiva, be merciful to her. Grant her the desired boon. Then lovingly marry her.

52. O Śiva, this is the desire of Viṣṇu, the devas and mine too. With a benignant look fulfil our desire. Let us see the wedding festivities with devotion.

53. Let there be a happy and auspicious occasion (for that) in the three worlds. Let all ailments vanish. Let there be no doubt about it.

54. Then at the conclusion of my speech, Viṣṇu, the

slayer of Madhu demon,[263] spoke to Śiva who assumes various forms during His divine sports and who is favourably disposed to his devotees.

Viṣṇu said :—

55. O great lord, the lord of devas, O Śiva the merciful, there is no doubt in this that what Brahmā has said constitutes what I have to say.

56. Hence, O great lord be merciful to me and carry out this request. Marrying her please make the three worlds blessed with a leader with benignant look.

Brahmā said :—

57. O sage, after saying this, the intelligent lord Viṣṇu kept silent. The great lord Rudra, favourably disposed to His devotees, smilingly said, "So be it."

58. Then both of us took leave of him and in a cheerful mood returned to our respective abodes along with our wives, the sages and the devas.

CHAPTER SEVENTEEN

(*Satī granted the boon*)

Brahmā said :—

1. O sage, thus I have told you about the prayer to Śiva offered by all the devas. How Satī obtained a boon from Śiva, you shall now listen with respect.

2. Then, in the month of Āśvina (September-October), Satī observed a fast on the eighth day of the bright half and worshipped Śiva with great devotion.

3. When her Nandā rites were concluded on the ninth day (Navamī), while she was engrossed in meditation, Śiva became visible to her.

263. The demons Madhu and Kaiṭabha sprang from the ear of Viṣṇu while he was asleep at the end of a Kalpa. As soon as born they tried to kill Brahmā who was lying on the lotus sprung from Viṣṇu's navel. Viṣṇu killed them and obtained the names Kaiṭabhajit and Madhusūdana.

4-6. He was fair-complexioned, handsome in appearance, had five faces[264] and three eyes[265]. The crescent moon adorned His forehead. He was in a joyous mood. He had four arms and His neck was blue[266] in colour. He was holding trident and an amulet (Brahmakavaca) for protection. He was brilliant with dust. His head was comely with the celestial river Gaṅgā. He was gay in all parts of his body. He was the abode of great beauty. His face shone with the brilliance of ten million moons. His lustre matched that of ten million cupids. In every respect His features were such as appeal to all women.

7. On seeing Śiva directly in such a form she bent her head from shyness and she knelt at his feet.

8. Although He desired her to be his wife He wished to bestow on her the fruit of her penance. Thus He spoke to her in the state of her penance.

Śiva said :—

9. O daughter of Dakṣa, of good rites, I am delighted by these rites you have observed. Choose a boon. I shall grant it whatever it may be.

Brahmā said :—

10. Although Śiva, the lord of the universe, knew her desire, he said—"Choose a boon." It was because He desired to hear her speak.

11. She too, who was highly bashful, could not speak out her mind as it was covered up by bashfulness.

12. On realising that she was fully immersed in love on hearing Śiva's pleasing words, Śaṅkara who was favourably disposed to His devotees was highly pleased.

13. He repeatedly urged her "Speak out the boon you wish to choose, speak out the boon." Śiva, the immanent lord, the goal of the good was drawn to Satī by her devotion.

14-15. Somehow suppressing her bashfulness when Satī

264. On the five-faced God Śiva See Note No. 25 P. 34.
265. On the three-eyed Śiva See Note No. 147 P. 141.
266. Śiva is called the blue-necked (Nīlakaṇṭha or Śitikaṇṭha from swallowing the poison produced at the churning of the ocean.

spoke "As you please give unto me, O bestower of boons, the desired boon or the bridegroom of my desire, without any hindrance," the full-emblemed deity Śiva who is favourably disposed to his devotees, did not wait for the completion of her request and said—"you be my wife."

16. On hearing his words embracing the fruits of her cherished desire she kept silent. She was highly delighted on obtaining the boon (or bridegroom) stationed in her mind.

17. She stood smiling sweetly before Śiva who was full of love. She opened her inmost feelings through various subtle gestures that increased notions of love.

18. Taking up these notions, gestures and feelings, the flavour of love called Śṛṅgāra entered their hearts.

19. O celestial sage, by the advent of the flavour of love, a peculiar glow, in the usual manner of worldly sports, was manifest in them as in the star Citrā and the moon.[267]

20. In the presence of Śiva whose body shone with the brilliance of crystal, Satī who had the glossy brilliance of split collyrium, shone like a line of cloud near the moon.

21. The delighted daughter of Dakṣa with her palms joined frequently in reverence, joyfully spoke to Śiva who is favourably disposed to His devotees.

Satī said :—

22. O great lord of Devas, lord of the universe, please take me with due marital rites in the presence of my father.

Brahmā said :—

23. On hearing these words of Satī, Śiva, favourably disposed to His devotees, glanced lovingly at her and said—"So be it."

24. The daughter of Dakṣa bowed to Śiva with devotion, sought and received His consent and returned to her mother with a fascinating gaiety.

267. For the similarity of ideas and verbal expression, compare Kālidāsa's Raghuvaṁśa I. 46.

काप्यभिख्या तयोरासीद् व्रजतोः शुद्धवेषयोः ।
हिमनिर्मुक्तयोर्योगे चित्राचन्द्रमसोरिव ॥

25. Śiva returned to His hermitage on the ridges of the Himālayas and began meditations though with difficulty, as He still felt the pangs of love in separation from Satī, the daughter of Dakṣa.

26. Calming his mind somehow, O celestial sage, Śiva, the bull-emblemed deity, thought of me in the usual conventions of the world.

27. Being thus thought of by the trident-bearing Śiva, I approached Him immediately prodded by Śiva's power of meditation.

28. Accompanied by Sarasvatī[268] I reached that place on the Himālayan ridge where Śiva stayed pining in the anguish of love for Satī.

39. O celestial sage, seeing me in the company of Sarasvatī, lord Śiva who was entangled in the clutches of Satī's love said thus :—

Śiva said:—

30. O Brahmā, since, in the matter of accepting a wife I showed a little selfishness, I have a feeling of possession in everything connected with self-interest.

31. I have been propitiated by Satī, the daughter of Dakṣa with devotion. Thanks to the sacred Nandā rites, I have given her a boon.

32. O Brahmā, the boon "O be my husband" was sought of me by her. Glad at heart in every respect I had told her "Be my wife."

33. Then Satī, the daughter of Dakṣa told me like this—"O lord of the universe, please accept me in the presence of my father."

34. O Brahmā, that too I granted her as I was satisfied with her devotion, She returned to her mother's house, O Brahmā and I returned here.

35. At my bidding you must approach Dakṣa. Speak to him so that he shall give his daughter in marriage to me at once.

268. Sarasvatī, the Goddess of speech and learning is the wife of Brahmā. She is represented as of a graceful figure, white in colour, wearing a slender crescent on her brow and sitting on a lotus.

36. Exploit all means to cut short her days of separation. O adept in every lore, console Dakṣa.

Brahmā said :—

37. Saying thus in my presence Lord Śiva looked at Sarasvatī and evinced pangs of separation.

38. Being thus commanded by him I became contented and delighted. I said this to the lord of worlds who is favourably disposed to his devotees.

39. O lord Śiva, on considering what you say, this is certain, O bull-emblemed deity, that the chief self-interest of the devas is my interest too.

40. Dakṣa himself will offer you his daughter. I too shall mention your desire in his presence.

41. After saying this to the great lord I went to Dakṣa's residence by a speedy flight.

Nārada said :—

42. O Brahmā, of great fortune and intellect, O eloquent one, please tell me. When Satī returned to the house what did Dakṣa do thereafter?

Brahmā said :—

43. Having concluded the austerities, and secured what she desired as a boon, Satī went home and made obeisance to her father and mother.

44. Her girl friends informed her mother and father about the acquisition of boon by their friend Satī from lord Śiva who was glad at her devotion.

45. The parents who obtained the news through her friends were very glad and celebrated a great festival.

46. The noble Dakṣa gave as much wealth to brahmins as they desired. The noble Vīriṇī gave similar gifts to the blind, the poor and the needy.

47. Vīriṇī embraced her daughter on the head and delightfully praised her frequently.

48. After some time had elapsed, Dakṣa, the foremost of those who knew Dharma, thought of the procedure of handing over his daughter to Śiva.

49. The great Lord Śiva had come here himself.

out of his sheer delight. But he has gone back. How will he come again to woo my daughter ?

50. Can a person be sent to Śiva immediately ? No, this is not proper. If he spurns the offer it will be a fruitless torment.

51-52. Or shall I worship the same bull-emblemed deity ? He has already granted the boon to her that He, the lord Himself, shall be her husband. Even if He is delighted at my worship, as at my daughter's devotion, he may like everything to be done through some noble mediator.

53. Even as Dakṣa was constantly thinking like this, I suddenly appeared before him along with Sarasvatī.

54. On seeing me Dakṣa, my son, paid due respects and stood waiting. He gave me a fitting seat to sit on.

55. Dakṣa was worried with thoughts. But he became greatly delighted at my sight. He asked me the purpose of my visit.

Dakṣa said :—

56. O creator, preceptor of the universe, be kind and tell me the purpose of your visit to me ?

57. O creator of worlds, is your visit prompted by your love for your son or for any special task that you have come to my hermitage ? I am delighted on seeing you.

58. O excellent sage, being asked thus by my son Dakṣa, I spoke with a smile thereby delighting Dakṣa, the lord of the subjects.

59. O Dakṣa, listen. I shall tell you why I have come here. The wholesome benefit of your progeny is what I desire and what you must also desire.

60. Your daughter has propitiated Śiva, the lord of the universe and has secured a boon. The opportune moment for the same has arrived now.

61. It is certainly for your daughter that I have been sent to you by Śiva. Listen attentively to your duty conducive to your benefit.

62. After granting the boon, Śiva returned. But, ever since, he has not had any mental peace due to separation from your daughter.

63-64. Kāma could not conquer Śiva as he did not hit at any vulnerable point although he tried it by means of his flower-arrows. But He, without being hit by Kāma's arrows, has now abandoned meditation on Ātman and begun to think of Satī. He is as excited as any other ordinary man.

65. He asks His attendants "where is Satī ?", as He suffers from the pang of separation. When they say "No", He hears the words but soon forgets them and repeats the question.

66. O son, what has been desired by me before, by you, by Kāma and the sages—Marīci and others, has been achieved now.

67. Śiva was propitiated by your daughter. He now stays in the Himālayan mountains thinking about her and desirous of getting her in order to console her.

68. Just as Śiva has been worshipped by her by performing different rites with Sāttvic feelings, so also Satī is being worshipped by Him.

69. Hence, O Dakṣa, offer immediately your daughter to Śiva for whom she has been intended. Thereby you will get contentment and relief.

70. Through Nārada I shall bring Him here. Give her to Him for whom she has been intended.

71. On hearing these words of mine, my son Dakṣa was highly delighted. He said delightfully. "It is so. It is so."

72. O sage, I too delightfully went to the place where Śiva was eagerly waiting.

73. At my departure Dakṣa, along his wife and daughter, felt contented as if he had been filled with nectar.

CHAPTER EIGHTEEN

(*Marriage of Śiva and Satī*)

Nārada said:—

1. When you approached Śiva, what was it that transpired ? What were the events ? What did Śiva Himself do ?

Brahmā said :—

2. I approached lord Śiva who was staying in the Himālayan mountains in order to bring Him (to the house of Dakṣa). I was in a joyous mood.

3. On seeing me, the creator of the world, approaching, the bull-emblemed Śiva had doubts about the acquisition of Satī.

4. Due to His real affection or as a part of His divine sports in conformity with the conventions of the world or due to the devotion of Satī, Śiva immediately spoke to me like an ordinary man.

Śiva said :—

5. O eldest of devas, what did your son (Daṣka) do in the matter of Satī. Tell me lest my heart should be severed by the cupid.

6. This anxiety of separation, O eldest of devas, running between Satī and me attacks only me, leaving the other, the woman, who very well sustains her life.

7. O Brahmā, respect the name Satī. Let me do what shall be done. She is not different from me. She has to be attained by me. O Brahmā, act accordingly.

Brahmā said :—

8. O sage Nārada, on hearing the words of Śiva best speaking of His strict adherence to the conventions of the world I told Śiva, consoling Him.

9. O bull-emblemed God, hear what my son told me regarding Satī. Rest assured that what you wanted to achieve has been achieved.

10. Dakṣa has said "My daughter shall go to Him. She has been intended for Him. This has been my desire." Now that you also say, it is all the more necessary that it shall be carried out.

11. For this purpose Śiva had been propitiated by my daughter. Now He too seeks her. Hence She has to be offered to Him by me.

12. Let Him come to me in an auspicious conjunction of stars. Then, O Brahmā, I shall offer my daughter to Him in the form of Alms.

13. O bull-emblemed God, Dakṣa has told me so. Go to his house in an auspicious hour and bring her here.

14. O sage, on hearing these words of mine, Rudra, who is favourably disposed to His devotees, spoke with a smile, strictly adhering to the conventions of the world.

Śiva said :—

15. I shall go to his house accompanied by you and Nārada. Hence, O creator of the universe, you remember Nārada.

16. Remember your mental as well as physical sons—Marīci and others. O Brahmā, with all my attendants and with them I shall go to Dakṣa's house.

Brahmā said :—

17. Thus commanded by Śiva following the conventions of the world, I remembered you, Nārada and the other sons—Marīci etc.

18. Immediately after I remembered them, all of my mental sons and you arrived in a happy mood.

19. Remembered by Śiva, Viṣṇu, the foremost of Śiva's devotees, came there along with the Goddess Lakṣmī seated on Garuḍa[269] and accompanied by his army.

20. In the bright half of the month of Caitra (March-April) on the thirteenth day when the star was Uttarā Phālgunī on a Sunday, lord Śiva started.

21. Going ahead, with all the devas, led by Brahmā and Viṣṇu and accompanied by the sages, Śiva shone brilliantly.

22. Great festivities were arranged by Devas and the attendants of Śiva who were in the happiest mood, on their way.

23. The hides of elephant and tiger, the serpents, the crescent moon and the matted hair, all became fitting ornaments and embellishments at Śiva's will.

269 Garuḍa, the chief of birds, is descended from Kaśyapa and Vinatā—one of the daughters of Dakṣa. He is the Vehicle of lord Viṣṇu. He is represented as having the head, wings, talons and beak of an eagle and the body and limbs of a man. His face is white, his wings red and his body golden.—For details, see Legends in the Mahābhārata PP. 1-153.

24. Then in a trice, Śiva reached Dakṣa's abode seated on his speedy bull and along with Viṣṇu and others.

25. With great humility and boundless joy, Dakṣa along with his people welcomed Him.

26. The Devas and their attendants were honoured by Dakṣa. The sages were seated in their due order.

27. Then Dakṣa took Śiva within the house along with the devas and the sages.

28. The delighted Dakṣa worshipped lord Śiva, after offering him an excellent seat.

29. He worshipped Viṣṇu, me, the brahmins, devas and the Gaṇas of Śiva, with great devotion and in a fitting manner.

30. After performing the suitable worship, Dakṣa in the presence of respectable sages announced the marriage agreement.

31. Then Dakṣa, my son, knelt before me, his father, with pleasure and said—"O lord, the marriage rites shall be performed by you."

32. Saying 'Amen' I got up with a delightful heart and performed the preliminary rites.

33. Then in an auspicious conjunction of stars with the planets in a propitious position, Dakṣa joyfully gave his daughter Satī to Śiva.

34. As a part of the rites of marriage the delighted Śiva grasped the hand of Satī of comely appearance.

35. We all, Viṣṇu, I, you and other sages, bowed to Śiva and delighted Him with laudatory hymns.

36. There were great festivities with songs and dances. The sages and the devas were in a gay mood.

37. After offering his daughter, Dakṣa, my son, was extremely satisfied, Satī and Śiva were in happy mood. Everything concluded auspiciously.

CHAPTER NINETEEN

(*Description of Śiva's sports*)

Brahmā said:—

1. After giving his daughter in marriage, Dakṣa gave her different articles in the form of dowry. Many gifts were given to Śiva. Dakṣa gave monetary gifts to the brahmins with great delight.

2. Then Viṣṇu stood up. Approaching Śiva with palms joined in reverence and accompanied by Lakṣmī, the Garuda-vehicled God Viṣṇu spoke thus.

Viṣṇu said:—

3. O great lord, O ocean of mercy, lord of devas, O dear one, you are the father and Satī is the mother of the world.

4. You have taken incarnation out of sheer sport for the welfare of the good and suppression of the wicked—so says the eternal scripture.

5. You are fair-complexioned and Satī has the blue lustre of the glossy collyrium. I on the other hand am blue in hue and Lakṣmī is fair-complexioned. You two shine in juxtaposition with us two.

6. O Śiva, along with this Satī, protect the good people and the devas. Similarly always bestow auspicious goodness upon the people of this world.

7. O lord of living beings, this is my humble submission. you shall kill the man, whoever it may be, who sees or hears her with lust in his mind.

Brahmā said :—

On hearing these words of Viṣṇu, lord Śiva laughed. The omniscient lord told the slayer of Madhu, "Be it so."

9. O great sage, after this, Viṣṇu returned to his abode. He kept the incident quite secret but asked the people to continue the festivities.

10. I approached the Goddess (Satī) and performed in detail all the sacrificial rites as laid down in the Gṛhyasūtras.

11. Then at my bidding in the capacity of the main priest, Śivā and Śiva duly and with great delight performed the circumambulation of the sacred fire.[270]

12. O excellent brahmin, then wonderfully great festivities were conducted with beatings of drums and playings on musical instruments accompanied by songs and dances pleasing everyone.

13. Then a surprisingly strange event occurred there. Dear one, listen to it. I shall tell you.

14. Śiva's power of illusion is inscrutable. The whole universe, the mobile or immobile, is deluded by it, Devas and Asuras.

15. Formerly I wished to delude Śiva by deceitful means. But now Śiva Himself has deluded me by means of His divine sports.

16. If a man wishes evil of others, he himself becomes the victim of the same. There is no doubt about it. Realising this, no man shaḷl wish evil of anyone else.

17. O sage, while going round the fire, the feet of Satī protruded out of the cloth that covered them. I looked at them.

18. My mind being afflicted by love I stared at the limbs of Satī. O excellent brahmin, I was deluded by Śiva's Māyā.

19. The more I stared at the beautiful limbs of Satī eagerly the more I became thrilled like a love-afflicted man.

20. Staring thus at the chaste daughter of Dakṣa and being afflicted by the cupid, O sage, I craved to see her face.

21. Since she was bashful in the presence of Śiva I could not see her face. She did not show out her face on account of shyness.

22. Then I began to consider proper means whereby

270. The circumambulation of the fire by the bride and the bridegroom is one of the rites in the Vedic nuptial ceremony. The bride and the bridegroom go round the fire while the husband recites the following formula : "To thee they have in the beginning carried round Sūryā with the bridal procession. Mayest thou give back, Agni, to the husband the wife together with offsprings." The fire plays an important role in the performance of Vedic Saṁskāras. See H.S. P. 219.

I could see the face. Afflicted much by the cupid, I pitched upon the production of airful smoke as the means thereof.

23-24. I put many wet twigs into the fire. Only very little ghee did I pour into the fire. Much smoke arose out of the fire from the wet twigs, so much so that darkness enveloped the whole altar ground (and the neighbourhood).

25. Then lord Śiva, the supreme God, indulged in many sports, covered his eyes (apparently) afflicted by smoke.

26. Then, O sage, afflicted by the cupid and delighted in the heart of hearts, I lifted her veil and stared into the face of Satī.

27. I looked at the face of Satī many a time. I was helpless in curbing the onset of a sensuous organism.

28. Four drops of my semen virile got displaced and fell on the ground like drops of dew as a result of staring into her face.

29. O sage, then I was stunned into silence. I was surprised. I became suspicious. I covered up the semen drops lest anyone should see them.

30. But the lord Śiva saw it by His divine vision. The trickling down of the semen excited His fury and He said—

Śiva said :—

31. "O sinful wretch, what a despicable mess you have perpetrated? At the time of her marriage you have passionately gazed at the face of my beloved.

32. You think that this blunder has not been known by me at all. There is nothing that is unknown to me in the three worlds. O Brahman, how can it then remain hidden?

33. O foolish fellow, just as the oil is latent in the gingelly seed so also I am present within everything in the three worlds whether mobile or immobile."

Brahmā said :—

34. Saying thus, and remembering the words of Viṣṇu, Śiva who dearly loved Viṣṇu lifted His trident and wished to kill me.

35. O excellent brahmin, when the trident was lifted

up by Him to kill me, Marīci[271] and others raised a hue and cry.

36. Then all the devas and the sages, extremely terrified, began to eulogise Him who was blazing there.

Devas said :—

37. O lord, O great lord, favourably disposed to those who seek refuge, O Śiva, save me. O lord Śiva, be pleased.

38. O great lord, you are the father of the universe. Satī is the mother of the universe. O lord of Devas, Viṣṇu Brahmā and others are all your slaves.

39. Mysterious is your form, O lord, and mysterious are your divine sports. Your Māyā is enigmatic and complex. Everything and everyone except your devotee is deluded by it, O Lord.

Brahmā said :—

40. Thus in many ways, the timid and frightened devas and the sages eulogised the lord of devas who was furious.

41. Suspecting some terrible disaster, Dakṣa raised his hand and rushed at Śiva, preventing Him with shouts of "O don't do this, O don't do this".

42. Seeing Dakṣa in front of Him in a state of excited suspicion, and remembering the request of Viṣṇu, lord Śiva spoke these displeasing words:—

Lord Śiva said :—

43. O patriarch Dakṣa what has just been requested by Viṣṇu my great devotee and agreed to by me shall be done here.

44. "O lord, whoever stares at Satī lustfully shall be killed by you." I shall make these words of Viṣṇu true by killing Brahmā.

45. Why did Brahmā stare at Satī lustfully ? Moreover he has committed a sin by discharging his semen. Hence I shall kill him.

271. For the mind-born and physical sons of the creator, See Note No. 242 P. 305.

Brahmā said : —

46. When the lord of Devas spoke thus furiously, all the people including Devas, sages and human beings trembled.

47. There was a piteous cry of distress. Everywhere tense suspense prevailed. Then I who wanted to delude Him was myself deluded.

48. Then the intelligent Viṣṇu, the great favourite of Śiva and very clever in managing all affairs bowed down and lauded Rudra who spoke as before.

49. Standing in front of Him and singing various songs of praise to Śiva who is favourably disposed towards His devotees He prevented Him and said thus :

Viṣṇu said :—

50. O lord Śiva, do not kill Brahmā, the creator and lord of the worlds. He has sought refuge in you and you are reputed to be favourably disposed to those who seek refuge in you.

51. O lord, I am a great favourite of yours and am called the chief of Devotees. Keeping my submission in mind be merciful towards me.

52. O lord, please hear another statement of mine of very great significance. You must consider it, O lord Śiva, being merciful to me.

53. O Śiva, this four-faced deity has manifested himself to create the subjects. If he were killed, there will be none to create the subjects.

54. O lord, we three are carrying out the functions of creation, sustenance and dissolution repeatedly as you bid us in the form of Śiva.

55. O Śiva, if he is killed who will carry out your directives ? Hence O lord, the annihilator, you shall not kill this creator.

56. O lord, it was by him that Satī the daughter of Dakṣa was fixed up as your wife by good means.

Brahmā said :—

57. On hearing this entreaty of Viṣṇu, Śiva of steady resolve proclaimed in reply making everyone hear.

Lord Śiva said :—

58. O Viṣṇu, Lord of devas and as dear to me as my vital airs, do not prevent me from killing him. He is a rogue.

59. I shall fulfil your first entreaty already accepted by me. I shall kill this wicked four-faced one who has committed a great sin.

60. I shall myself create all living beings—mobile and immobile. Or by my splendid power I shall create another creator.

61. Killing this Brahmā and keeping up my plighted word, I shall create another creator. Excuse me. Do not prevent me.

Brahmā said :—

62. On hearing these words of Śiva, Viṣṇu spoke again smiling to himself and saying "O don't do this."

Viṣṇu said :—

63. Fulfilling the promise is but proper in you, the great Being. But consider, O lord, the desire to kill cannot be directed to one's own Self.

64. We three, O Śiva, are your own selves. We are not different. We are of the same form. Think over the exact state.

Brahmā said :—

65. Then on hearing the words of Viṣṇu a great favourite, Śiva spoke again announcing His own special pursuit.

Śiva said :—

66. O Viṣṇu, lord of all devotees, how can this Brahmā be my own self ? He is observed as different, standing before me.

Brahmā said :—

67. Thus commanded by Śiva in the presence of all, Viṣṇu spoke thus propitiating the great lord.

Viṣṇu said :—

68. O Sadāśiva, Brahmā is not different from you, nor are you different from him. I am not different from you, O great lord, nor are you different from me.

69. O omniscient, great lord, Śadāśiva, you know all. But you wish to make it all heard through my oral explanation.

70. O Śiva I say at your bidding. May all the devas, the sages and others hear after retaining the principles of Śaiva cult in their mind.

71. O lord, of thee, the manifest and unmanifest, divisible and indivisible, possessed of form or of formless brilliance, we three are the parts.

72. Who are you ? Who am I ? Who is Brahmā ? Your own three parts—you being the supreme soul. They are different only as the cause of creation, sustenance and dissolution.

73. You shall think of yourself through your own self. O divine one, taking up a physical body by your own sports, you are the sole Brahman, while we three in attributive forms are your very parts.[272]

74. O Śiva, just as the selfsame body has the parts of head, neck, etc. so also we are the three parts of Śiva.

75. O Śiva, you are the supreme brilliance, the firmament, having your own abode. You are the primordial Being, the immovable, the unmanifest, of endless forms, the eternal and devoid of attributes—length etc. From this form alone everything has emanated.

Brahmā said :—

76. O excellent sage, on hearing these words the great lord Śiva was delighted. He did not slay me.

272. Śiva or Sadāśiva who is conceived as a state of silent Being is also a dynamic Becoming. Brahmā, Viṣṇu and Rudra are the three personal manifestations of that attributeless supreme deity.

CHAPTER TWENTY

(Satī's marriage festival)

Nārada said :—

1-2. O lord Brahmā, the fortunate one, foremost of Śiva's devotees, you have narrated the wonderfully auspicious story of Śiva. O dear one, what happened after that? Please continue to narrate the story of the moon-crested Śiva and Satī, the wonderful story that quells all sins.

Brahmā said :—

3. When Śiva who is sympathetic towards His devotees, desisted from killing me, all became fearless, happy and pleased.

4. All of them bowed with stooping shoulders, and palms joined in reverence. They lauded Śiva with devotion. They shouted cries of victory with pleasure.

5. At the same time, delighted and fearless, O sage, I eulogised Śiva with devotion by means of auspicious prayers.

6. O sage, the lord Śiva who was delighted in His mind and who is an adept in many a divine sport spoke to me within the hearing of all.

Rudra said :—

7. "Dear Brahmā, I am glad. You can be free from fear. You touch your head with your hand. Unhesitatingly carry out my behest."

Brahmā said :—

8. On hearing these words of Lord Śiva adept in divine sports I touched my head and in the same manner bowed to Śiva.

9. When I thus touched my head I assumed the shape of his vehicle, the bull.

10. Then I was too much ashamed. I stood with my head bent down. Indra and other devas standing around saw me in that plight.

11. Ashamed that I was, I repeatedly bowed to Him and

after offering prayers spoke to Him again : "I may be excused. I may be excused."

12. "O lord, tell me the mode of atonement for my sin. Even killing is justifiable. May my sin be removed thereby."

13. Thus addressed by me, Śiva, the lord of all, who is favourable, delightedly told me as I stood bowing to Him.

Śiva said :—

14. In this very form (of a bull) whereon I sit, you shall perform penance with pleasure in your heart and desire for propitiating me.

15. You will acquire the glory of being called "The head of Rudra" in the world. You will be the accomplisher of rites for brahmins of great repute.

16. Discharge of semen is the act of human beings and as you have done the same, you will be born as a man and be roaming over the earth.

17-18. When you wander over the earth in this form, people will be asking, "What is there on the head of Brahmā ?" and you shall reply "Śiva". Any body who has committed the sin of outraging the modesty of another man's wife will be free from that sin if he eagerly hears your story.

19. Whenever people thus repeat your wicked action your sin will gradually subside and you will become pure.

20. O Brahmā, this is the atonement I lay down for you, being laughed at by the people and ridiculed by them.

21. The semen drops that fell in the middle of the altar-ground from you when you were excited by lust and seen by me will not be retained by any one.

22. Four drops of your semen fell on the ground. Hence so many terrible clouds causing dissolution shall rise up in the sky.

23. In the meantime, (when Śiva said so) in front of the devas and the sages, so many clouds emanated from the semen drops.

24. O dear one, four types of great clouds that caused destruction are the Samvartaka, the Āvarta, the Puṣkara and the Droṇa.[273]

273. Saṁvartaka, Āvarta Puṣkara and Droṇa are the names of clouds that emerge at the advent of dissolution of the universe.

25. O excellent sage, those clouds rumbling and roaring with hideous sounds dropping showers at the slightest wish of Śiva burst asunder in the sky.

26. When the sky was covered by those roaring clouds, Śiva and the Goddess Śivā were quite calm.

27. O sage, thereafter becoming fearless, I concluded the remaining rites of the marriage at the bidding of Śiva.

28. O excellent sage, a shower of flowers dropped by the devas with great pleasure fell on the heads of Śivā and Śiva and also on all their sides.

29-30. O Nārada, great festivities were conducted by the wives of the devas. Musical instruments were played, songs were sung, Vedic hymns were recited devoutly by groups of brahmins. The celestial damsels Rambhā and others danced zealously.

31. Then the delightful lord, the lord of sacrificial rites, following the conventions of the world, spoke to me as I was standing with palms joined in reverence.

Śiva said :—

32. O Brahmā, all the rites of marriage have been performed extremely well. I am pleased. You officiated as the priest. What shall I give you as the nuptial fee ?

33. O eldest of devas, you can demand it even if it be hard to get. Tell me quickly, O fortunate one. For there is nothing which cannot be granted by me.

Brahmā said :

34. O sage, on hearing these words of Śiva I humbly bowed to Him repeatedly with palms joined in reverence and said :—

35. "O lord of Devas, if you are pleased, if I deserve your blessings, O lord, please do as I request you with pleasure.

36. O lord Śiva, for the purification of men from sins you will please stay for ever in this altar in this self-same form.

37. O moon-crested God, I shall make my hermitage in its vicinity and perform penance to destroy my sin.

38-39. If anyone visits this holy site on the thirteenth

day in the bright half of Caitra (March-April) when the star is Uttarāphālgunī and the day is Sunday, may all his sins be quelled O Śiva; may his merits increase and may his ailments disappear.

40. If a woman who is barren, one-eyed, ugly or unfortunate, visits this place she shall be freed from all these defects."

41. On hearing these words of mine, Śiva was pleased and He said "Let it be so". This made me very happy.

Śiva said :—

42. O, for the benefits of the people, I shall stay in this altar, with my wife Satī, in accordance with your words of request.

Brahmā said :—

43. After saying this, the lord Śiva in the company of his wife stayed in the middle of the altar creating a partial image of Himself.

44. Taking leave of Dakṣa, Śiva, the great lord, desired to depart along with his wife Satī. He was so fond of His own men.

45. In the meantime, the intelligent Dakṣa bowed humbly with palms joined in reverence and eulogised Śiva with devotion.

46. Viṣṇu, the gods and the Gaṇas bowed to and lauded Him shouting cries of victory with pleasure.

47. With the joyous consent of Dakṣa, Śiva seated Satī on the bull and then sitting Himself on it went to the Himālayan ridges.

48. Seated on the bull along with Śiva, the sweet smiling Satī of fine teeth shone like a black cloud near the moon.

49. Viṣṇu and other devas, Marīci and other sages, Dakṣa and the other people were all in a state of pleasant steady senselessness.

50. Some played on musical instruments, others sang sweetly the lustrous glory of Śiva. They all followed Śiva joyously.

51. Half the way Śiva took leave of Dakṣa with pleasure.

Along with his followers Dakṣa returned to his abode thrilled by Śiva's love.

52. Viṣṇu and other Devas, though permitted to go, followed Śiva with devotion and great joy.

53. With these, his wife and his attendants Śiva reached his abode in the beauteous surroundings of the Himālayas with very great delight.

54. After reaching his abode Śiva honoured the devas and the great sages and then bade farewell to them with respect.

55. Taking leave of Śiva eulogising and bowing to Him, Viṣṇu, as also the Gods and sages with joyful beaming faces returned to their respective abodes.

56. Śiva with boundless pleasure in the company of his wife—the daughter of Dakṣa, sported in the Himālayan region following the conventions of the world.

57. Then O sage, Śiva, the primordial creation, entered His residence in Kailāsa the best of mountains along with Satī and his attendants.

58. Thus I have narrated to you all how the marriage of the bull-vehicled lord took place formerly in the Manvantara of Svāyambhuva Manu.[274]

59-60. If any one hears this narrative with concentrated attention after worshipping Śiva at marriages, sacrifices or other auspicious undertakings, all the rites—of marriage or other auspicious undertaking—will always conclude without obstacles.

61. The bride will be blessed with happiness, good fortune, good conduct, and good qualities. She will be chaste and produce sons on hearing this auspicious narration.

274. The time-durations become manifest as Manvantara, Yuga, Saṁvatsara and other relatively bigger and smaller units in the rotating wheel of time. The Purāṇas mention fourteen Manvantaras in order : (1) स्वायम्भुव (2) स्वारोचिष (3) औत्तमि (4) तामस (5) रैवत (6) चाक्षुष (7) वैवस्वत (8) सावर्णि (9) दक्षसावर्णि (10) ब्रह्मसावर्णि (11) धर्मसावर्णि (12) रुद्रसावर्णि (13) रौच्य-दैव सावर्णि (14) इन्द्रसावर्णि।

The fourteen Manvantaras derive their names from fourteen successive mythical progenitors and sovereigns of the earth. Svāyambhuva Manvantara is the first and is known after Svāyambhuva Manu who produced the ten Prajāpatis or Maharṣis and is so called because he sprang from Svayambhu, the Self-existent Brahman.

CHAPTER TWENTYONE

(The Dalliance of Satī and Śiva)

Nārada said :—

1. O dear, your words are perfect inasmuch as you are omniscient, sinless one. The wonderfully auspicious story of Śivā and Śiva has been heard by us.

2. We have heard the detailed account of their marriage that destroys delusions, makes one endowed with true knowledge and which is excellently auspicious.

3. I wish to know more of the auspicious story of Śivā and Śiva Hence having unequalled consideration for me, O intelligent one, please narrate the same.

Brahmā said :—

4. Your enquiries for the history of the merciful lord are pursued well, since you have prompted me to narrate the divine sports of Śiva.

5. Know from me what Śiva did with pleasure on reaching His abode after His marriage with goddess Satī, Dakṣa's daughter and the mother of the three worlds.

6. O celestial sage, after reaching His gay abode along with His Gaṇas, Śiva descended from His Bull with great pleasure.

7. O celestial sage, entering His apartment in a befitting manner, along with Satī, Śiva assuming worldly conventions rejoiced very much.

8. Then after approaching Satī, Śiva sent out His attendants—Nandin and others, from the cave in the mountain.

9. Following the manner of the people of the world, the merciful lord spoke these affable and courteous words to Nandin and others.

Lord Śiva said :—

10. O my attendants, with minds respectfully concentrated in thinking upon me, you shall come to me only when I remember you.

11. When Śiva said like this, Nandin and others who

constituted the powerful set of attendants of quick speed left for different places.

12. When they went away and He was left alone with Satī, Śiva rejoiced much and sported with her.

13. Sometimes He gathered some sylvan flowers and wreathed a fine garland out of them which he put round her neck in the place of the necklace.

14. While Satī was admiring at the reflection of her face in the mirror, Śiva came behind and peeped into the reflection of His own face.

15. Sometimes He would be sporting with her ear-rings, tying and untying and scrubbing them Himself.

16. Sometimes by the application of red dye Śiva made her naturally red feet completely red.

17. Many things which could be said aloud even in the presence of many, Śiva whispered into her ears in order to see her face.

18. He would not go far from her, (if at all he went) he would return suddenly and close her eyes from behind and while she was thinking about something else he would ask her his name.

19. Sometimes Śiva would become invisible through His Māyā and suddenly embrace her when she would become terrified and agitated.

20. Sometimes with musk He would make marks like bees on her breasts that resembled the buds of a golden lotus.

21. Sometimes he would take the necklace off her breasts and press them with his hands.

22. Sometimes he would remove the bracelets, bangles, rings from their places and fix them again one by one.

23. Even as she was looking on, sometimes he would come to her lofty breasts saying with laughter, this dark spot "Kālikā" on your breasts is your companion of the same colour as it contains the same letters as are found in your name "Kālikā".[275]

24. Sometimes when he was too much excited with love he would exchange pleasantries with his beloved.

275. The text of the second half of the verse is corrupt; hence the translation of that portion is conjectural.

25. Sometimes he would gather lotuses and other beautiful flowers and decorate her with them as though with ornaments.

26. In the company of his beloved Śivā, Śiva who is favourably disposed to His devotees, sported about among the mountain hedges.

27. Without her, he did not move anywhere, he did not stay anywhere, he did not carry on any activity without her company. Śiva was not happy without her even for a moment.

28. After dallying among the hedges and grottos in the Kailāsa mountain for a long time he went to the Himālayan ridges where he remembered Kāma out of his own accord.

29. When Kāma reached the vicinity of Śiva, Spring spread all his splendour in accord with the inclination of the lord.

30. The trees and creepers blossomed and bloomed. Waters were covered with full blown lotuses. Bees hovered round the lotuses.

31. When that excellent season set in, the gentle Malaya breeze fragrant and delightful due to sweet smelling flowers blew all round.

32. The Palāśa flowers resembling the hue of the twilight and shaped like the crescent moon shone like the flowery arrows of Kāma at the feet of trees.

33. The lotus flowers shone in the lakes. The goddess wind endeavoured to fascinate people with her sweet face.

34. With their flowers golden in hue, the Nāgakesara trees shone beautifully like the banners of Kāma.

35. Rendering the breeze fragrant with its smell the clove creeper fascinated the minds of passionate people with its sweetness.

36. The mango trees and the Śāli plants shining like mild fire shone like the open couches for the flowery arrows of Kāma.

37. With full-blown lotuses, the pure waters of the lakes shone like the minds of sages wherein the supreme splendour—Ātman is clearly reflected.

38. The dew-drops as they came in contact with the

rays of the sun turned in vapours like the hearts of the people turning pure in association with the good.[276]

39. The nights became bright with the moon devoid of mist. Lovely women shone beautifully in the company of their lovers.

40. In this atmosphere, on that excellent mountain, Lord Śiva sported about for a long time among the groves, hedges and streams in the company of Satī.

41. O sage, then Satī so exercised her splendid influence on Śiva that he did not have mental peace without her even for a moment.

42. The goddess satisfied his mind in fulness in the matter of intercourse. She seemed to enter his body. He made her drink that juice.

43. With garlands of flowers wreathed by himself he decorated her person and felt new pleasures.

44. With diverse conversations, glances, joking remarks and exchanges of pleasantries he instructed Śiva in the knowledge of Self.

45. Drinking the nectar from her moon-face, Śiva stabilised his body. Sometimes he experienced exhilarating and particularly pleasing state.

46. Just as a huge elephant that is bound with ropes cannot have any other activity. He was also bound by the sweet fragrance of her lotus-like face, her beauty and her jocular pleasantries.

47. Thus in the ridges and caverns of the Himālayan mountains, the lord sported about in the company of Satī every day. According to the calculation of the devas twenty five years elapsed, O celestial sage, during which he dallied thus.

276. The text of the second half of the verse is corrupt; hence the translation of that portion is conjectural.

CHAPTER TWENTY TWO

(The dalliance of Śivā and Śiva on the Himālayas)

Brahmā said:—

1. Once at the advent of clouds, Dakṣa's daughter said to Śiva who was halting on the ridge of Kailāsa mountain.

Satī said:—

2. O lord of devas, O Śiva my dear husband, please hear my words and do accordingly, O bestower of honour.

3. The most unbearable season of the advent of clouds has arrived with clusters of clouds of diverse hues, and their music reverberating in the sky and the various quarters.

4. The speedy gusts of wind scattering sprays of water mingled with nectarine drops from the Kadamba flowers captivate the heart as they blow.

5. Whose mind will not be agitated by the loud and forceful rumblings of the clouds that release a heavy downpour and have the beams of lightning for their ensign ?

6. Covered by the clouds neither the sun nor the moon is visible. Even the day appears like the night and it distresses those who are separated from their lovers.

7. O Śiva, tossed about by the gusts of wind the clouds do not remain steady in any place, they rumble and appear as if they would fall on the heads of the people.

8. Huge trees struck down by the wind appear to dance in the sky, terrifying the cowards and delighting the lover, O Śiva.

9. Flocks of cranes above the clouds glossy and blue like the collyrium shine like foams on the surface of Yamunā.

10. During the close of the nights the circle of lightning appears like the blazing submarine[277] fire in the ocean.

11. O odd-eyed Śiva, here even in the courtyards of the

277. Baḍavāmukha variously called Baḍavānala, Aurva etc. is a submarine fire, represented as a flame with a horse's head. According to Paurāṇic Mythology it devours all things including the Gods, Asuras, and Rākṣasas at the dissolution of the Universe.

temples, plants grow; need I mention the growth of plants elsewhere?

12. With the clusters of clouds dark, silvery and red in colour clinging to the Mandara mountain (peak), Himālaya appears as the ocean of milk with the birds of diverse colours.

13. Unrivalled splendour has resorted to the Kiṁśuka flowers devoid of odour, as Lakṣmī (the Goddess of fortune) abandons good people and resorts to the crooked, whether of high or low birth.

14. The peacocks are delighted at the sound of the cloud over the Mandara mountain. Their gleeful cackles and out-stretched tails indicate the incessant pleasure of their heart.

15. The sweet and delightful sounds of the Cātaka birds that are fond of clouds fall upon the way-farers like the arrows of rain-showers causing incessant pain.

16. See the wickedness perpetrated by the clouds on my body. They are pelting it with hailstones. But they cover and protect the peacocks and Cātakas who are their followers.

17. On seeing the distress of peacocks and deer from even their friend (sun), the swans go even to the distant Mānasa lake on the top of the mountain.

18. In this troublesome time, even crows and Cakora birds build their nests. But you don't. Without a home how will you be happy?

19. O Pināka-bearer Śiva, let not the great fear originating from clouds befall us. Hence endeavour for a residence. Do not delay. Heed my words.

20. O bull-emblemed God, either in Kailāsa or in the Himālayas or in Mahākāśī on the earth you make a befitting habitation.

Brahmā said :—

21. Thus advised by Satī frequently Śiva laughed provoking a smile from the moon on his head by way of its beams.

22. Then the high-souled lord Śiva who knew all the

278. Pināka-dhṛk. It is the name of Śiva derived from wielding a staff, bow or trident.

principles spoke to Satī with a smile breaking his lips asunder and consoling her.

Śiva said :—

23. "O my beloved, beautiful woman, clouds will not reach the place where I have to make an abode for you.

24. O comely lass ! even in the rainy seasons the clouds move about in the side ridges alone of the Himālayas.

25. O gentle lady, the clouds usually come only upto the foot of Kailāsa. They never go above it.

26. The clouds never go above the mountain Sumeru. The clouds Puṣkara, Āvartaka etc reach the foot of Jambu (and return).

27. Of these mountains I have mentioned you can choose one for residence as you desire. Please tell me quickly where you wish to reside.

28. On the Himālayan mountains, songs exciting your curiosity and enthusiastic gaiety shall be sung by clusters and swarms of bees with sweet humming sounds as they play about as they please.

29. On that mountain at the time when you wish to sport about, the Siddha women will gaily offer you a seat on the jewel-studded platform and gladly present you with fruits and other gifts.

30. The daughters of the king of serpents, the mountain damsels, the Nāga ladies and the Turaṅga-Mukhīs will assist you in their excited flutter in congratulating you.

31. Seeing your face of unequalled splendour and beauty and your body of uncommon lustre, the celestial ladies there, despising their own beauty and lacking in interest in their own qualities will begin to stare at you with winkless eyes.

32. Menakā,[279] the wife of the king of mountains famous in the three worlds for her beauty and good qualities will delight you very much through words of entreaties.

33. The honourable ladies of Himālaya's harem will

279. Menakā or Menā. She is the wife of Himavat and mother of Pārvatī and Gaṅgā and of a son named Maināka.

cause immense pleasure to your gracious Self. They will impart you useful instruction, though you need none, with pleasure every day.

34-35. O beloved, do you wish to go to the Himālayas, the king of mountains wherein there is spring for ever, which abounds in hedges and groves where the cuckoos coo in diverse pleasing ways and which contains many lakes filled with cool water and hundreds of lotuses.

36. It is of full grassy plains and trees that yield everything one desires and hence on a par with Kalpa[280] trees. You can see plenty of flowers, horses, elephants and cows there.

37. There in the Himālayas even the beasts of prey are calm. It is the abode of many sages and ascetics. It is an abode of devas and many deer move about in it.

38. It shines with ramparts of crystals, gold and silver. It is lustrous with the lakes—Mānasa and others.

39. It abounds in buds and full-blown lotuses with golden stalks studded with gems. Crocodiles, sharks and tortoises abound in the lakes.

40-41. O Goddess of devas, there are many beautiful blue lotuses emitting sweet fragrance. On the banks there are many grass lands, small and big trees and the saffron flowers increasing the fragrance of the waters with which the lakes are full.

42. The Apricot tree seems to dance with their oscillating branches. They seem to be fanning the self-born god of love. There are Sārasa birds and the intoxicated Cakravāka birds heightening its beauty.

43-45. The different parts of the mountain Meru seem to be echoing the pleasing sweet sounds of bees etc. which cause the incitement of love of the guardians of the quarters viz. Indra, Kubera, Yama, Varuṇa, Agni, Nirṛti, Marut (Wind)[281] and the Supreme lord (Īśa). Heaven, the

280. Kalpa-Vṛkṣa. One of the five trees of Indra's paradise fabled to fulfil all desires, the other four being मन्दार, पारिजातक, सन्तान and हरिचन्दन ।

281. Reference is to Indra, Kubera, Yama, Varuṇa, Agni, Nirṛti, Vāyu and Īśāna who are the lords of eight quarters.

abode of the Devas is stationed on the summits of the Meru wherein the cities of the guardians of the quarters are also situated. They are brilliant. Beautiful celestial damsels, Rambhā, Śacī, Menakā[281] and others heighten their glory.

46. Do you wish to sport about on this great mountain which is very beautiful and which appears to contain the essence of all mountains ?

47. There, the Queen Śacī attended by her chaperons and celestial damsels will assist you always.

48. Or do you wish to have an abode in my own Kailāsa, the great mountain affording shelter to the good and enhanced in beauty by the luminous city of Kubera ?[282]

49-51. O beautiful lady, tell me quickly where do you wish to stay among these places, whether in Kailāśa which is pure and holy by virtue of the river Gaṅgā lustrous like the full moon or in the beautiful mountain Meru wherein the maidens of the sages recite and chant hymns in the caves and ridges or in places full of various deer and hundreds of lotus lakes. I shall make arrangements for your residence.

Brahmā said :—

52. When Śiva said thus, Satī slowly told lord Śiva revealing her desire.

Satī said :—

53. I wish to stay only on the Himālayas along with you. You please make arrangements for a residence on that mountain at once.

Brahmā said :—

54. On hearing her words, Śiva was fascinated and he went to the summit of the Himālayas along with her.

55. He reached the beautiful summit where the

282. Rambhā, Śacī, Menakā etc are the heavenly nymphs famous for their personal charms. They are skilful in winning over the minds even of the ascetics practising hard austerities.

283. Reference is to 'Alakā' also called Vasudharā, Vasusthalī and Prabhā which is the capital of Kubera and the abode of Gandharvas, Guhyakas, Yakṣas etc. See Note 226 P. 265.

Siddha[284] ladies resided, which could not be reached by birds and which shone with lakes and forests.

56. The top was of variegated colours as of various gems, embellished by lotuses of diverse forms, shapes and lustre. Śiva in the company of Satī reached that top which shone like the rising sun.

57-64. On the top of the mountain near the city of Himālaya, Śiva sported about for a long time in the company of Satī. It was a very beautiful place which abounded in crystalline clouds. It shone with grassy plains and plenty of trees. There were various flowers in abundance. It had many lakes. The boughs of the full-blown and blossomed trees were surrounded by humming bees. Lotuses and blue lilies were in full bloom. Different kinds of birds flew there, such as—Cakravāka Kādamba, swans, geese, the intoxicated Sārasas, cranes, the peacocks etc. The sweet note of the male cuckoo reverberated there. Many kinds of semidivine beings the Aśvamukhas[285], the Siddhas, the Apsaras, the Guhyakas, etc. roamed there. Their women-folk, the Vidyādharīs, the Kinnarīs and the mountain lasses played about here and there. The celestial damsels played on their lutes, tabours and drums and danced with enthusiasm. Thus the top of the mountain abounded in beautiful women, beautiful lakes, fragrant flowers and groves of full-blown flowers.

65. In that heaven-like spot Śiva sported about with Satī for ten thousand years according to divine calculation.

66-67. Śiva went from place to place. Sometimes He went to the top of Meru wherein Gods and Goddesses resided. He went to different continents, parks and forests on the earth. After visiting the different places He returned home and lived with Satī.

68-70. Śiva found place and pleasure only with Satī. He found no pleasure in sacrifices or the Vedas or penances. Day and night Satī stared into the face of Śiva and He,

284. The Siddhas are a class of semidivine beings of great purity and holiness, said to be thousands in number.

285. The horse-faced Kinnaras and the Guhyakas are a class of demi-Gods who are attendants of Kubera and reside in the Himālayan caverns guarding his wealth. See Notes 229 and 230 P. 268.

the great lord, stared into the face of Satī. Thus by their mutual association Kālī and Śiva nurtured the tree of love, sprinkling it with waters of emotion.

CHAPTER TWENTYTHREE

(*Description of the Power of Devotion*)

Brahmā said :—

1. After sporting about like this till satiety with Śiva, Satī became less attached.

2-3. One day after delighting the lord with her devotion and obeisance Satī, the daughter of Dakṣa, spoke thus to Śiva.

Satī said :—

4. O great lord, lord of lords and ocean of mercy, O great Yogin, the uplifter of the distressed, take pity on me.

5. You are a great Puruṣa, the lord, beyond Sattva, Rajas and Tamas. You are both Saguṇa and Nirguṇa.[286] You are a great lord, a cosmic witness, and free from aberration.

6. I am blessed since I became your beloved wife sporting with you. O lord, you became my husband because of your love for your devotees.

7. O lord, after sporting with you for many years I have become fully satiated and now my mind is turned away from it.

8. O lord of gods, I wish to know the great pleasing principle whereby O, Śiva, all living beings surmount worldly miseries in a trice.

9. O lord, please explain that activity which enables people, to obtain the supreme region and free themselves from worldly bondage.

286. Śiva is conceived as Saguṇa (possessed of attributes), a personal deity who responds to prayer, bestows grace or enters into history. He is conceived also as Nirguṇa when in the devotee's state of mental spiritual enlightenment (Jñāna) he is identical with his self

Brahmā said:—

10. O sage, the primordial Goddess asked Śiva thus only for the sake of uplifting worldly creatures.

11. On hearing that, lord Śiva whose mind is engrossed in the practice of Yoga and who assumes physical bodies out of his own accord, spoke to Satī.

Śiva said:—

12. O Goddess Satī, listen, I shall explain the great principle whereby the remorseful creature becomes a liberated soul.

13. O great Goddess, know that the perfect knowledge is the great principle—the consciousness that "I am Brahman" in the perfect intellect where nothing else is remembered.

14. This consciousness is very rare in the three worlds. O beloved, I am Brahman, the greatest of the great and very few are those who know my real nature.

15. Devotion to me is considered as the bestower of worldly pleasures and salvation. It is achievable only by my grace. It is nine-fold.

16. There is no difference between devotion and perfect knowledge. A person who is engrossed in devotion enjoys perpetual happiness. Perfect knowledge never descends in a vicious person averse to devotion.

17. Attracted by devotion and as a result of its influence, O Goddess, I go even to the houses of the base-born and outcastes. There is no doubt about it.

18-20. Devotion is variously classified as attributive and attributeless, as conventional and natural, greater and lesser, perpetual and non-perpetual. There are six further subdivisions of the perpetual devotion. Scholars further classify it into enjoined and non-enjoined. Thus devotions are manifold which have been explained elsewhere.

21. O beloved, sages have explained that the different kinds of devotion have nine ancillary adjuncts. O daughter of Dakṣa, I shall narrate them to which you listen with love.

22-23. According to scholars O Goddess, the nine ancillary adjuncts are :—listening, eulogising, remembering,

serving, surrendering, worshipping, saluting, friendliness and dedication. O Śiva, its further subdivisions too have been explained.

24-25. O Goddess, listen to the characteristics of these nine adjuncts separately. By listening is meant the imbibing of my stories that bestow worldly pleasures and salvation, with great devotion, in steady posture.

26. After conceiving in the mind the details of my manifestations and activities, loudly and cheerfully, proclaiming the same in order to eulogise me is what is called eulogising.

27. O Goddess, after realising me to be all-pervading a feeling of fearlessness is what is called remembering.

28. The service rendered to the godhead commencing at the early dawn, with mind, speech, hands and feet is what is called serving.

29. Surrendering oneself in the service of the godhead who is worthy of being served and serving with all the sense-organs feeling hearty sense of elation is what is called surrendering.

30. Offering sixteen types of service to me, the supreme soul, in accordance with one's capacity is called worshipping. The sixteen types of service are Pādya[287] etc.

31. Meditating in the mind, repeating the mantras and touching the ground with eight limbs[288] is called saluting.

32. The belief—"Whatever god bestows on me, good or bad, is for my welfare"—is the characteristic sign of friendliness.

33. Dedicating everything, the body and other possessions, for the propitiation of the godhead and retaining nothing for oneself is called dedication.

34. These nine adjuncts to the devotion to me, cause perfect knowledge, bestow wordly pleasures and salvation and are pleasing to me.

35. The further subdivisions in the adjuncts are

287. On the sixteen acts of worship See Note 49 P. 69.

288. On the Aṣṭāṅga praṇāma See Note No. 41 P. 54.

numerous. Nurturing the Bilva tree etc. can be included therein. They shall be thought of by the devotee himself.

36. O beloved, thus my devotion with various adjuncts and ancillaries, is contributory to salvation since it is productive of perfect Knowledge and Detachment. It is the most excellent path.

37. A true devotion is as endearing to me as to you. It is productive of the fruits of all rites for ever. He who has it in his mind is a great favourite of mine.

38. There is no other path as easy and pleasing as devotion in the three worlds, O goddess of devas, in all the four Yugas generally and in the Kaliyuga particularly.

39. Knowledge (Jñāna) and Detachment (Vairāgya) have grown old and have lost their lustre in the Kali Age. They have become decayed and worn-out as the people who can grasp them are rare.

40. In the Kali age as in all the four Yugas there is immediate and visible benefit in devotion. I am subservient to a devotee in view of the power of devotion.

41. I always assist a man endowed with devotion and remove his obstacles. A person devoid of devotion is worthy of being punished. There is no doubt about it.

42. I am the protector of my devotees. For the protection of a devotee of mine I burnt the God of death, O goddess, in the fire emerging from my eyes.

43. For the sake of a devotee of mine I became very furious with the sun formerly. I over-powered him with my trident.

44. I was not a party to the evil actions of Rāvaṇa (though he was my devotee). For the sake of another devotee I discarded Rāvaṇa with all his followers.

45. O goddess, for the sake of a devotee, I angrily expelled Vyāsa when he had a vicious thought, from Kāśī after punishing him duly through Nandin.

46. Why shall I say more, O Goddess ? I am always subservient to a devotee, always under the control of a person who practises devotion. There is no doubt in this.

Brahmā said :—

47. On hearing this greatness of devotion, Satī, the daughter of Dakṣa, was delighted much and bowed to Śiva with pleasure.

48. O sage, again she asked with great devotion more about the subject as explained in the Śāstras which is pleasing and conducive to the uplift of all creatures.

49. She enquired about topics on virtue and righteous living, uplighting the creatures and the sacred lore on Yantras and Mantras[289] together with their greatness.

50. On hearing the enquiry of Satī Śiva was delighted and He narrated them with pleasure in their entirety for raising the worldly creatures.

51. The sacred lore bearing on the subject, the glory and greatness of the illustrious lord, Śiva explained Himself with Yantras, with their five adjuncts.

52. He told her legendary stories, the greatness of the votaries, the norms of peoples of different castes and stages in life and the duties of kings, O great sage.

53. The duties of sons, wives etc. and their greatness, the imperishable system of Varṇas and Āśramas[290], the medical lore, and the astral lore, all beneficent to worldly creatures were explained by him.

54. Out of compassion for her, the great lord explained the science of palmistry and similar other lores to her.

55-56. Thus Satī and Śiva who are intrinsically the Supreme Brahman, who are the bestowers of happiness on the three worlds. who are omniscient, who are bent upon rendering help to the people, who appear as the personification of good qualities sported about in Kailāsa, in the Himālayas and other places.

289. On the explanation of Yantra and Mantra, see Note No. 47 p. 66.

290. The laws re[illegible]ing to four castes—Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra and to four [illegible] of life—the student, the householder, the anchorite and the reli[illegible] mendicant are expounded in the code of Manu and are applic[illegible]. Indian Society alone.

CHAPTER TWENTYFOUR

(*Satī's test of Rāma's divinity*)

Nārada said :—

1-2. "O Brahmā, lord of subjects, of great mercy and lofty intellect, you have narrated the benevolent glory of Satī and Śiva. Now, please tell me more of their glory. What did the couple Śiva and Śivā do further, stationed on that (mountain) ?

Brahmā said:—

3. O sage, listen to the story of Satī and Śiva. Having resorted to worldly conventions they continued their sports every day.

4. Thereafter, according to a tradition, it is said that the great Goddess Satī was separated from her husband Śiva.

5. Śakti and Īśa are united for ever like a word and its meaning[291]. O sage, how can a real separation of the two occur ?

6. Or inasmuch as Satī and Śiva have sportive interest, whatever they do is proper. For, they follow the conventions of the world.

7. She was forsaken by her husband at the time of her father's sacrifice. In view of the disrespect shown to Śiva she cast-off her body there.

8. She was born again as Pārvatī, daughter of the Himālayas. She performed penance for several years and attained Śiva as her husband.

Sūta said :—

9. After hearing these words of Brahmā, Nārada asked the Creator about the glory of Śivā and Śiva.

Nārada said :—

10. O Brahmā, disciple of Viṣṇu, of great fortune, please explain in detail the story of Śivā and Śiva who followed the conventions of the world.

291. For the similarity of idea and exp[illegible]n compare Kālidāsa's Raghuvaṁśa 1.1. For the repetition of the same [illegible]ee ŚP. RS II. 25. 69.

11. O dear, why did Śiva abandon His wife who was to Him dearer than his life ? It looks rather strange. Hence please explain.

12. Wherefore did your son Dakṣa disrespect Śiva at the time of sacrifice ? How did she abandon her body at the sacrifice of her father ?

13. What happened after that ? What did Śiva do ? Please explain everything to me. I am eager to listen to it.

Brahmā said :—

14. O dear Nārada, of great intellect, the most excellent of my sons, listen with pleasure, along with the sages, to the story of the moon-crested lord.

15. After bowing to lord Śiva who is the supreme Brahman and who is served by Viṣṇu and others, I begin to explain and narrate His story of wonderful significance.

16. Everything is a sport of Śiva. The lord indulges in many divine sports. He is independent and undecaying. Satī too is like that.

17-18. Otherwise, O sage, who can perform such wonderful deeds ? Lord Śiva alone is the Supreme soul and the Supreme Brahman whom we all worship—I, Viṣṇu, all the devas, sages, the noble-souled Siddhas like Sanaka[292] and others.

19. O dear one, Śiva is that lord whose glory is sung for ever by Śeṣa[293] with great pleasure but is never exhausted.

20. The erroneous perception of this visible world is due to His own sports. There none can be blamed. The all-pervasive lord is the inducer.

21. Once Śiva accompanied by Satī and seated on His Bull wandered over the Earth, in one of his sportive activities.

22. Wandering over the ocean-girt Earth He reached

292. Here the reference is to the mind-born sons of Brahmā-Sanaka, Sananda, Sanātana and Sanat who are called Siddhas or semi-divine beings of great purity and holiness

293. Śeṣa, a thousand-headed serpent, is the emblem of eternity. He is the son of Kadru and the King of the Nāgas or snakes inhabiting Pātāla.

Daṇḍaka[294] forest where the lord of truthful stake and transaction pointed to Satī the beauty of the surrounding nature.

23. There Śiva saw Rāma who was searching for Sītā who was deceitfully abducted by Rāvaṇa. Lakṣmaṇa too was there.

24. Due to the pangs of separation Rāma was crying out "Alas Sītā." He was pitiably lamenting and glancing here and there.

25. Rāma was yearning for her redemption. He was musing over her whereabouts. Due to adverse position of planets like Mars etc. he had become forlorn and shamelessly grief-stricken.

26. He was a heroic king of the solar race, son of Daśaratha, elder brother of Bharata. He had become cheerless and devoid of lustre.

27. The great liberal-minded lord Śiva who is Pūrṇakāma (one whose ambitions are fully realised) delightfully bowed to Rāma who was wandering in the forest in the company of Lakṣmana and was in need of a favour.

28. "Be victorious" said Śiva who is favourably disposed to His devotees. While He was going elsewhere in the forest He revealed Himself to Rāma.

29. Satī was surprised at this charmingly strange sport of Śiva. She was deluded by Śiva's Māyā and spoke to Him.

Satī said:—

30. O lord, the lord of all, the Supreme Brahman, all the devas, Viṣṇu, Brahmā and others serve Thee always.

31. Thou art worthy of being served and bowed to. Thou art worthy of being meditated upon always. Thou art known and realised only through the science of Metaphysics, after strenuous efforts. Thou art the great lord, the undecaying.

32. O lord, who are these two persons apparently grief-stricken from pangs of separation ? Though heroic

294. Daṇḍaka forest lay between the Narmadā and the Godāvarī. According to the Padmapurāna (V. 34, 5 14-50) it was named after the third son of King Ikṣvāku called Daṇḍa or Daṇḍaka. Vālmīki's Rāmāyaṇa describes it as "a wilderness over which separate hermitages are scattered while wild beasts and Rākṣasas everywhere abound."

archers they are greatly distressed. They seem to be roaming about in the forest.

33. How is it that Thou becomest highly delighted and behavest like a devotee on seeing the elder of the two who resembles a blue lotus (in complexion) ?

34. O lord Śiva, may this doubt of mine be kindly heard. O lord, the kneeling down of the master at the feet of a servant is not quite befitting.

Brahmā said :—

35. The great Goddess Satī the primordial Śakti, put this question to Śiva on being deluded by Śiva's illusion.

36. On hearing these words of Satī, lord Śiva laughed and said to Satī. He was shrewd in his divine sports.

Lord Śiva said :

37. "O Goddess Satī, listen with pleasure. I shall truly explain it. There is no deception. I bowed thus with respect due to the power of the boon (granted by me).

38. O Goddess, they are two brothers Rāma and Lakṣmaṇa. They are heroic, intelligent sons of Daśaratha, born of the solar dynasty.

39. The fair-complexioned one is the younger brother Lakṣmaṇa. He is the partial incarnation of Śeṣa. The elder one is the complete incarnation of Viṣṇu. He is called Rāma. He is incapable of being harassed.

40. The lord has incarnated on the Earth for our welfare and the protection of the good." Saying thus Śiva, the lord, who causes prosperity to his votaries stopped.

41. Even after hearing these words of Śiva, her mind was not convinced. Powerful indeed is Śiva's Māyā capable of deluding even the three worlds.

42. On realising that her mind was not convinced, Śiva, the eternal lord, who is shrewd in the divine sports which He indulges in, spoke these words:—

Śiva said :

43. O Goddess, if your mind is not convinced, listen to my words. You can test the divinity of Rāma yourself, using your own intelligence.

44. O beloved Satī, he is standing there beneath the Vaṭa tree. You can test him and proceed until your delusion is quelled.

Brahmā said :—

45. Going there at Śiva's bidding, Satī the Goddess thought—"How shall I test Rāma the forest-roamer.

46. I shall assume the form of Sītā and shall go to him. If Rāma is Viṣṇu, he will know it and otherwise not.

47. Deciding like this she who was deluded by Śiva became Sītā and went there to test him.

48. On seeing Satī, in the guise of Sītā, Rāma the scion of Raghu's race repeated the name Śiva, realised the truth and laughed. He bowed to her and said.

Rāma said: —

49. "O Satī, Obeisance to you. Where has Śiva gone? Please tell me affably. How is it that you have come here alone without your husband ?

50. O goddess Satī, why have you cast off your own form and assumed this guise ? Take pity on me and tell me the reason thereof."

Brahmā said :—

51. On hearing these words of Rāma, Satī was stunned. Remembering Śiva's words and realising the truth of the same she felt ashamed.

52. Realising Rāma to be Viṣṇu she re-assumed her own original form. Remembering Śiva's feet in her heart Satī spoke delightedly :—

53. Wandering over the earth along with me in the company of his attendants, the great lord Śiva came here in the forest.

54. Here he saw you searching for Sītā in the company of Lakṣmaṇa. You were highly distressed on account of separation from Sītā.

55. At the root of the Vaṭa he came and bowed to you glorifying your greatness with pleasure.

56. He was not so happy on seeing the four-armed Viṣṇu as on seeing this simple pure form of yours.

57. O Rāma, on hearing those words of Śiva, my mind became suspicious and at his bidding I desired to test your divinity.

58. O Rāma, I have realised your Viṣṇuism. I have seen your over-all lordship. I am now free from doubts. But, still, O intelligent one, please listen to this.

59. How is it that you became worthy of being saluted by him? Please tell me the truth. Make me free from doubt. Thus you shall be happy.

Brahmā said:—

60. On hearing her words Rāma became happy, his eyes shining with brilliance. He thought upon his lord Śiva. Emotions of love swelled in his heart.

61. O sage, without the specific permission of Satī he did not go near Śiva. Describing his greatness Rāma spoke to Satī again.

CHAPTER TWENTYFIVE

(*Separation of Satī and Śiva*)

Rāma said:—

1-2. O Goddess, formerly once, Śiva, the creator supreme, called Viśvakarman[295] to His highest region. He made him erect a large hall of great beauty in His cowshed, and an exquisite throne there.

3. Śiva, caused Viśvakarman to make an excellent, divine, wonderful umbrella for warding off obstacles.

4-5. He invited Indra and other gods, the Siddhas, Gandharvas, Nāgas, Upadeśas and Āgamas[296], Brahmā with his sons, the sages and the celestial goddesses and nymphs who came there with various articles.

295. In the Purāṇas Viśvakarman is invested with the powers and offices of the Vedic Tvaṣṭṛ. He is the great architect, executor of handicrafts, the builder of great cities He is the son of Prabhāsa, the eighth Vasu, by his wife Yogasiddhā.

296. The Upadeśas (instructions) and the Āgamas (scriptures) are personified. They refer to the persons who impart instructions and are well versed in the scriptures.

6. Sixteen virgins each of devas, sages, Siddhas and serpents were brought for the auspicious ceremony.

7. O sages, different musical instruments like lutes, tabours etc. were played and songs sung. Thus there was great pomp and ceremony.

8. Articles necessary for a coronation including herbs were brought. Five pots were filled with the sacred waters from all flowing holy rivers.

9. All other divine arrangements were made by His attendants. Śiva caused them to recite Vedic mantras loudly.

10. With a delightful mind He called Viṣṇu from Vaikuṇṭha. O Goddess, Śiva rejoiced at the perfect devotion of Viṣṇu.

11. In an auspicious hour, the great lord made Viṣṇu sit on the exquisite throne and delightedly decorated him in every way.

12. A beautiful coronet was fixed on Viṣṇu and the auspicious holy thread was tied to his waist. He was then coronated by lord Śiva in the Cosmic Hall.

13. What was His own and even non-transferable, Śiva the independent and favourably disposed to His devotees, conferred on Viṣṇu and eulogised him.

14. The lord who is favourably disposed to His devotees, revealing Himself independent but subservient to the boons granted by Him, spoke these words to Brahmā the creator of all worlds.

Lord Śiva said:—

15-16. Lord, may you all hear. From now onwards, at my bidding, this Viṣṇu has become worthy of my respect and that of all devas. Dear one, you too bow to him. May all the Vedas extol him at my bidding as they extol me.

Rāma said:—

17. So saying, Rudra, Himself bowed to Garuḍa-bannered Viṣṇu. The bestower of boons, He who is favourably disposed to His devotees, felt delighted by his devotion to Viṣṇu.

18. Then Viṣṇu was duly revered by Brahmā followed by devas, sages, Siddhas and others.

19. Then the delighted Lord Śiva, favourably disposed towards his devotees, bestowed great boons on Viṣṇu and the other devas.

Lord Śiva said:—

20. At my bidding you are now the creator, sustainer and destroyer of all the worlds. You are the bestower of virtue, wealth and love and the chastiser of people of evil predilection.

21. You are the lord of the universe. You are worthy of the worship of the universe. You will be invincible in battle anywhere even against me. You will be endowed with great strength and valour.

22. You take three Śaktis—will etc. conferred by me. You can have the power of exhibiting diverse sports and independence in the three worlds.

23. O Viṣṇu, persons who hate you shall indeed be chastised and curbed by me with strenuous efforts. Salvation shall be given by me, O Viṣṇu, to your devotees.

24. Accept this Māyā too which cannot be withstood by devas and others and by which the entire universe will be deluded and made insentient as it were.

25. O Viṣṇu, you are my left hand, as Brahmā is my right hand. You shall be his progenitor and sustainer too.

26. Undoubtedly I myself am Rudra who is my heart. He is worthy of your respect as well as that of Brahmā and others too, of course.

27. While stationed here you protect the entire universe taking different incarnations and diverse ways of protection.

28. This place of great prosperity and glory in my own world shall be famous as Goloka. It will be very brilliant.

29. O Viṣṇu, I shall certainly see the various incarnations of yours on the earth and shall be delighted by your devotion to me.

Rāma said:—

30. After conferring thus unlimited prosperity on

Viṣṇu, Śiva, the consort of Śivā, freely sported about at Kailāsa along with His attendants.

31. Thenceforth lord of Lakṣmī assumed the guise of a cowherd. The lord of cowherds, cowherdesses and the cows wandered there with pleasure.

32. The delightful Viṣṇu protected the universe taking up various incarnations and sustaining it at the bidding of Śiva.

33. Now He has taken a fourfold incarnation at the bidding of Śiva. I who am Rāma, and my brothers Bharata, Lakṣmaṇa and Śatrughna are His incarnations.

34. O Goddess Satī, at the bidding of my father I have come to the forest. Unfortunately I have fallen in deep distress.

35. My wife Sītā has been abducted by a demon. I am now seeking my beloved, separated from her and devoid of my kinsmen.

36. O mother Satī, since I have the good fortune of seeing you, there is no doubt that everything will be well with me by your favour.

37. By your blessings I shall have the fortune of acquiring Sītā after killing the demon of evil intention who is the cause of trouble.

38. It is my good fortune that both of you have taken pity on me. That man who is the object of your mercy is the best of blessed people.

39. After speaking thus and bowing in diverse ways to Satī, Rāma, the scion of the family of Raghu roamed in the forest with her permission.

40. On hearing these words of Rāma of pious rites, Satī was delighted. She praised him in her heart for his devotion to Śiva.

41. Remembering her own action she was much distressed. She returned to Śiva, pale in face and gloomy in spirit.

42. While returning, the Goddess frequently mused—"I did not accept Śiva's explanation. I entertained a senseless thought against Rāma.

43. After going to Śiva what reply shall I give ?" Thinking thus, she began to repent in many ways.

44. Approaching Śiva she mentally bowed to Him, with a pallid face and stricken with grief.

45. On seeing her distressed, Śiva enquired of her health and asked—"O, have you finished your test" ?

46. On hearing Śiva's words she bent her head as a mark of respect but did not say anything. Agitated with grief she stood aghast.

47. On meditating for a while, Śiva, the great Yogin, adept in diverse divine sports, could understand everything about Śatī, the daughter of Dakṣa.

48-49. He remembered the promise that He Himself had made on being requested by Viṣṇu when He was angry with the latter. Śiva who keeps the bounds of righteousness intact was distressed. The lord, the propounder, the activator and the protector of righteousness, thought within himself.

50. "If I were to maintain my love towards Satī at the level as before, my promise will be broken—even if I follow the conventions of the world".

Brahmā said :—

51. Thus pondering within himself in diverse ways He mentally discarded Satī but did not break his promise as the protector of Vedic Virtue.

52. Then after forsaking Satī mentally, the lord returned to His abode. He did not at all reveal the promise.

53. While they were on their way, an unembodied speech rose in the sky telling Him within the hearing of everyone particularly of Satī, Dakṣa's daughter.

The celestial voice said :—

54. O great Lord, you are blessed indeed. There is no other great Yogin or great lord in the three worlds, on a par with you. No one else can maintain that promise.

Brahmā said :—

55. On hearing the celestial voice, the goddess, utterly

lustreless asked Śiva—"O lord, please tell me, what is the promise that you made?"

56. Even when asked, the lord who was benevolent to Satī did not reveal the vow which he took in the presence of Viṣṇu formerly.

57. Then O sage, meditating on Śiva, her own beloved husband, Satī understood the matter which meant the abandonment of her own self.

58. After realising the abandonment of herself by Him, the daughter of Dakṣa was grieved much and began to heave sighs frequently.

59. But the lord Śiva kept the fact of His vow a secret from her and narrated many a tale to her.

60. Thus, narrating tales to her on the way He reached Kailāsa along with her. There Śiva, the Yogin, entered a trance and meditated upon His real form.

61. Satī stayed in the abode, overwhelmed by grief. But O sage, no one could guess the conduct of Śiva and Śivā.

62. O sage, great time elapsed even as the lord and the Goddess followed the conventions of the world through the physical bodies taken up by themselves.

63. Then Śiva the great enjoyer and protector stopped His meditation. On coming to know of it Satī, the mother of the universe, came there.

64. The Goddess bowed to Him with a moaning heart. The benevolent Śiva offered her a seat in front of Himself.

65. He narrated several interesting tales to her. By these divine sports He tried to entertain her and make her mind free from grief.

66. She regained her previous happiness. He too did not forsake His vow. O dear, this need not be considered wonderful in the benign great lord Śiva.

67. But O sage, some ignorant Pandits thus narrate the story of Śivā and Śiva and their separation. But how can there be a real separation between the two?

68. Who knows the true life and conduct of Śivā and Śiva. They sport about of their own accord and make their own lives for ever.

69. Śatī and Śiva are united together like words and their meanings[297]. Only if they wish, can their separation be even imagined.

CHAPTER TWENTYSIX

(*The cause of estrangement between Dakṣa and Śiva*)

Brahmā said :

1. Formerly, a great sacrifice was performed by the sages and noble souls who assembled at Prayāga[298].

2. Siddhas, Sanaka and others, the celestial sages, devas with Prajāpatis and men of perfect knowledge who had realised the Brahman attended the function.

3. I too attended the same along with my followers. All the Āgamas and Nigamas in brilliant embodied forms were present with me.

4. The assembly was variegated and of diverse character. They conducted discussions on epistemology from different sacred texts with great festivities.

5. O sage, in the meantime, lord Śiva, accompanied by His attendants and Satī came there, the lord conferring benefit on the three worlds and affording them protection.

6. On seeing the lord, devas, Siddhas and sages bowed to and eulogised Him with great devotion. I too joined them.

7. At the bidding of Śiva they sat in their respective places. They were excessively delighted on seeing the lord. They explained to Him the various activities they were engaged in.

8. In the meantime, the lord Dakṣa, the lord of Prajāpatis, came there delighted by shedding lustre everywhere in the course of a casual visit.

9. After saluting me, Dakṣa sat there with my consent.

297. For the similarity of idea and expression compare Kālidāsa's Raghuvaṁśa I. 1.

298. Prayāga : See note No. 27 P. 35.

Dakṣa, the lord of the universe, was a bit arrogant though worthy of honour, as he had no deep insight into Reality.

10. Dakṣa, of great splendour was honoured by the humble celestial sages with laudatory songs, obeisance, and the joining of palms in great reverence.

11. But lord Śiva who indulges in diverse sports, sat firmly and did not bow to Him. Naturally the lord who is the cause of protection is independent.

12. Seeing Śiva not bowing to him, my son became displeased. Dakṣa, the patriarch, was furious with Śiva.

13. Haughty and devoid of perfect knowledge, Dakṣa looked cruelly at Śiva and spoke aloud within the hearing of all present.

Dakṣa said :—

14. "All these Suras and Asuras, brahmins and sages bow to me. How is it that this gentleman who is always surrounded by goblins and ghosts behaves like a wicked man ?

15. "How is it that this shameless frequenter of cremation grounds does not bow to me now ? He is devoid of rites. He has cast off religious practices. He is surrounded by spirits and ghosts. He is elated and he spoils good policies and conventions.

16. Heretics, wicked persons, who behave arrogantly on seeing a brahmin and despise him are on a par with one another. Besides, this person is always engrossed in the love of his wife. Hence I am going to curse him".

Brahmā said :—

17. After saying thus the furious rogue spoke to Śiva thus.

Dakṣa said :—

May all these brahmins and devas listen. May all of you deem him worthy of being killed by me.

18. Let not this Śiva, a resident of cremation grounds, lacking in nobility of birth and pedigree, expelled

by me from sacrifices, an outcaste and ugly-shaped, obtain his share along with the devas".

Brahmā said :—

19-20. On hearing these words of Dakṣa, Bhṛgu[299] and others reproached Śiva. After duly saluting Śiva along with the devas, Nandin, the attendant of Śiva who had heard the words of Dakṣa, was very furious and rolled his eyes. With an intention to curse him, he immediately spoke to Dakṣa.

Nandīśvara said :—

21. "O foolish Dakṣa, of roguish and wicked intention, how is it that you have expelled my lord Śiva from sacrifice ?

22. How is it that you cursed him whose thought makes all sacrifices fruitful and all sacred places holy ?

23. O Dakṣa, of wicked intentions, in vain did you curse him by your inconsiderate rashness as a brahmin. The great lord Śiva who is free from defects, has in vain been ridiculed by you.

24. O vile brahmin, how is it that you cursed Śiva the great lord, by whom this universe is created, sustained and destroyed in the end ?"

25. Censured and rebuked thus by Nandin, Dakṣa the patriarch who was still furious cursed Nandin too.

Dakṣa said :—

26. "You all, the attendants of Śiva, are expelled from Vedic rites. You will be abandoned by the followers of the Vedic path as well as by great sages.

27. "You all will be confirmed heretics, out of the conventions of society. You will indulge in drinking wine. Matted hair, ashes and bones will be your embellishments".

299. Bhṛgu is one of the Prajāpatis and great sages and is regarded as the founder of the race of the Bhṛgus or Bhārgavas, in which Jamadagni and Paraśurāma were born.

Brahmā said :—

28. Thus Śiva's attendants were cursed by Dakṣa. On hearing that, Nandin the favourite of Śiva became furious.

29. Nandin, the brilliant son of Śilāda and favourite of Śiva, spoke immediately to Dakṣa who was excessively roguish and haughty.

Nandīśvara said :—

30. O roguish wicked Dakṣa, in vain did you curse Śiva's attendants, you who do not know Śiva's principles. You have exercised your indiscreet rashness on being a brahmin.

31. The great lord Śiva is ridiculed by the evil-minded fools Bhṛgu and others apparently due to their egotism in being brahmins.

32. With the power of Śiva (backing me) I now heap curses on these brahmins here who are against Śiva and hence wicked like you.

33. You are engaged in discussing Vedas but you will be ignorant of Vedic principles. May these brahmins prattle that there is nothing else.

34. May these brahmins indulging in lust, heavenly pleasures, anger, covetousness and pride be shameless beggars.

35. These brahmins will be officiating in the sacrifices of Śūdras, following the Vedic path. They will be perpetually poor and eager to receive monetary gifts.

36. Due to their acceptance of monetary gifts from undeserving persons they will fall into hell. O Dakṣa; some of them will become brahminical Rākṣasas.

37. Brahmā who rivals with Lord Śiva, considering him on a par with ordinary devas and who has evil intentions too, will become averse to the true principles of Śaiva cult.

38-39. Dakṣa will become goat-faced ere long. He will be indulging in vulgar worldly lustful pleasures, and evil strategies. He will be laying down rules for rituals and perpetually discussing Vedic passages. His bright pleasing face will disappear. He will become individual soul strayed from

his ultimate goal. He will fall from his holy rites and indulge in wicked deeds.

40. When the brahmins were cursed by the furious Nandin and Śiva was cursed by Dakṣa there was a great hue and cry.

41. On hearing that, I, the creator of the Vedas and the knower of the principles of Śiva rebuked him frequently and also the brahmins Bhṛgu and others.

42. On hearing the words of Nandin, the lord Sadāśiva laughed and spoke sweetly to him enlightening him further.

Sadāśiva said :—

43. "O Nandin of great intellect, listen. Do not get angry. You have cursed the brahṃins in vain, erroneously thinking that I have been cursed.

44. Vedas are in the form of syllables of verses and hymns. The Self is established in the Sūkta, whomsoever it may belong to.

45. Hence do not angrily curse the knowers of the Self. The Vedas shall not be cursed by anyone, not even by the evil-minded.

46. I have not been cursed now. You please understand the factual position. O intelligent one, be calm, enlighten Sanaka and others.

47. I am the sacrifice, the sacrificial rite, the ancillary adjuncts of the sacrifice, the Self of sacrifice and one engrossed in sacrifice. I am out of sacrifice too.

48. Who is this ? Who are you ? Who are these ? In reality I am all. Consider everything in this light. In vain did you curse the brahmins.

49. Extracting the fundamental basis of the construction of the universe through the knowledge of reality, be enlightened and self-assured, O intelligent one. Be free from anger and other emotions".

Brahmā said :—

50. Thus exhorted by Śiva, Nandikeśvara became calm and free from anger and took up discrimination as the ultimate aim.

51. After enlightening him and also his favourite Gaṇas, Śiva returned to His abode accompanied by his Gaṇas with great delight.

52. Seething with fury and malice against Śiva, Dakṣa went to his abode along with the brahmins.

53. Remembering the situation in which Śiva had been cursed and still furious against him, Dakṣa of confounded intellect forsook his faith and entertained enmity and disgust against the worshippers of Śiva.

54. Thus I have narrated the crooked intellect of Dakṣa in regard to Śiva the great Self. O dear one, hear about his evil intention and thought. I shall tell you further.

CHAPTER TWENTYSEVEN

(*The inauguration of Dakṣa's sacrifice*)

Brahmā said :—

1-2. Once a great sacrifice was started by Dakṣa, O sage. To partake in that sacrifice, the celestial and terrestrial sages and devas were invited by Śiva and they reached the place being deluded by Śiva's Māyā.

3-5. Agastya, Kaśyapa, Atri, Vāmadeva, Bhṛgu, Dadhīci, the revered Vyāsa, Bharadvāja, Gautama, Paila, Parāśara, Garga, Bhārgava, Kakubha, Sita Sumantu, Trika, Kaṅka, Vaiśampāyana and many others along with their sons and wives arrived at the sacrifice of Dakṣa—my son.

6. All the devas, the guardians of the quarters of rising fortune, the subordinate devas with their offers of help and service attended the sacrifice.

7. From Satyaloka, I, the creator of the universe, was duly lauded and taken there along with my sons, followers and the embodied forms of the Vedas etc.

8. Viṣṇu was duly requested, respected and brought to the place of sacrifice from Vaikuṇṭha[300] along with his aide-de-camp and followers.

9. Similarly others too, equally deluded, came to the sacrifice. Then Dakṣa who was ill disposed towards Śiva received them hospitably.

10. Large divine mansions of great value and brilliant lustre were erected by Tvaṣṭṛ[301] and assigned to them by Dakṣa.

11. In all those places they stationed themselves in a befitting manner after being duly honoured. They shone along with Viṣṇu and me.

12. In that sacrifice that was being performed in that holy place of Kanakhala,[302] Bhṛgu and other sages were made Ṛtviks by him (Dakṣa).

13. Viṣṇu himself was the presiding officer along with the Maruts. I was the Brahmā (a special officiating deity) the director and guide for Vedic rituals.

14. The guardians of the quarters became the gate-keepers and watchmen. They were well-equipped in arms and had many attendants to assist them. They were very enthusiastic.

15. In that altar, sacrifice itself was present in its beautiful embodied form. The excellent sages became the holders of the Vedas.

16. The sacrificial fire evinced its diverse forms in a thousand ways, during the sacrificial festivities, in order to receive the sacrificial offerings of Dakṣa.

17-18. There were eightysix thousand Ṛtviks[303] in the

300. Vaikuṇṭha, also called Vaibhra, is the abode of Viṣṇu variously described as situated on the eastern peak of Mount Meru or in the Northern ocean.

301. Tvaṣṭṛ is identified with Viśvakarman, the divine architect. See Note No. 295 P 389.

302 Kanakhala is a sacred town, near Haradvāra, on the Ganges where Dakṣa performed the great sacrifice in which Satī burnt herself. The river Gaṅgā is held very sacred at Kanakhala.

303. The priests (Ṛtvijas) participating in the Vedic sacrifices are usually four in number. They are (1) Hotṛ, Adhvaryu, Udgātṛ and Brahman corresponding to the four Vedas—Ṛg, Yajus, Sāman and Atharvan respectively. Each of the priests has three companions or helpers, the total no. is sixteen viz. Hotṛ—Maitrāvaruṇa, Acchāvāka, Grāvastut; Adhvaryu—Pratiprasthātṛ, Neṣṭṛ, Unnetṛ; Udgātṛ—Prastotṛ, Pratihartṛ, Subrahmaṇya and Brahman—Brāhmaṇācchaṁsin, Agnīdhra, Potṛ. See Āśvalāyana Śrauta Sūtra IV. 1. 4-6.

performance of the sacrifice and sixtyfour thousand Udgātṛs. The celestial sages Nārada and others acted as Adhvaryus and Hotṛs. They too were as many. The seven sages[304] (jointly and) severally repeated the Sāman hymns.

19. In his great sacrifice Dakṣa extended his invitation to Gandharvas, Vidyādharas, Siddhas, Ādityas, all the innumerable Nāgas along with their followers and sacrificial ritualists.

20. Brahminical, Royal and celestial sages, kings, with their friends, ministers, armies etc, Vasus[305] and other chief Gaṇadevatas—all of them were invited by him in the sacrifice.

21. With the proper initiation, tying of the holy thread round his wrist and Svastyayana[306] rites duly performed, Dakṣa along with his wife, shone well.

22. Dakṣa, the evil-minded, did not invite Śiva for that sacrifice, deciding that He was not worthy of taking part in the sacrifice because He was a Kapālin[307].

23. In view of the fact that Satī was the wife of Kapālin, she was not invited, though she was his beloved daughter, by Dakṣa who was blind to her qualities.

24. While the great festivities in the sacrifice of Dakṣa were being celebrated those who had assembled for the same were engrossed in their respective activities.

25. In the meantime, Dadhīci[308] a devotee of Śiva, realising that lord Śiva was not there became dispirited and spoke thus.

Dadhīci said :—

26. O ye all ! celestial sages and others, pay heed to my words. Why has not Śiva taken part in the festivities of this sacrifice ?

27. Of course, the chiefs of devas, the great sages and the guardians of the quarters have all come. Yet the sacri-

304. See Note No. 164 P. 163.

305. See Note No. 163 P. 162.

306. A set of Vedic Mantras recited for causing prosperity and good fortune.

307. Śiva is called Kapālin for He bears skulls of men (Kapāla) as ornament.

308 Dadhīci. Compare Mbh. XII, 20283, where he blames Dakṣa.

fice cannot be perfect and complete without the noble-souled, trident-holder Śiva.

28. The bull-bannered, blue-necked eternal Puruṣa the great Īśa is not seen here. Great scholars have affirmed, that all auspicious results happen due to Him alone.

29. O Dakṣa, if accepted by Triyambaka all inauspicious things become auspicious and fresh auspicious things take shape which will be greater than the greatest in a trice.

30. Hence the invitation to the great Śiva shall be extended by you yourself immediately or by Brahmā or by Viṣṇu the lord.

31. By all means Śiva shall be brought here by you along with Indra, the guardians of the quarters, the brahmins and the Siddhas in order to make the sacrifice complete and perfect.

32. All of you shall go where He is stationed. Immediately bring Śiva along with Satī.

33. O lords of Devas, everything shall be sanctified through Śiva, the supreme Self. If the consort of Śivā, the great Being, comes here, everything will be all right.

34. Since all merits accrue from thinking upon Him and repeating His names, the bull-bannered deity shall be brought with all efforts.

35. If Śiva comes here, the sacrifice will become sanctified, or it will remain incomplete and imperfect. I am telling you the truth.

36. On hearing his words, the foolish and evil-minded Dakṣa became furious in a trice and said mockingly.

Dakṣa said:—

37. Viṣṇu who is the prime cause of all deities and in whom the eternal virtue resides has been invoked here by me. What is it that the sacrificial rite lacks in ?

38. Viṣṇu in whom all the Vedas, sacrifices and the different rites are founded has graced this place by his presence.

39. Brahmā, the grandfather of the worlds, has come here from Satyaloka along with the Vedas, Upaniṣads and the Āgamas.

40. Similarly, the king of devas himself has come along

with all the devas. You too, the sages free from sins, have come.

41. Whoever is worthy of being included in the sacrifice and deserves honour has come. You all know the Vedic texts and their meanings. You all are steady in your rites.

42. Of what avail is Śiva to us in this place ? O brahmin, of course I have given my daughter to Him but that was because I was persuaded by Brahmā.

43. O brahmin, this Śiva is not a man of nobility. He has neither father nor mother. He is the lord of goblins, ghosts and spirits and is incorrigible.

44. He is a haughty self-conceited fool with false prestige and hostility. He is unworthy of this sacred rite. Hence he is not invited by me.

45. Therefore you shall never make such statements as these henceforth. My great sacrifice has to be made fruitful by all of you.

Brahmā said:—

46 On hearing those words, Dadhīci spoke aloud within the hearing of devas and sages. His words were pregnant with meaning.

Dadhīci said:—

47. This sacrifice has become "Non-sacrifice" without the presence of Śiva. Indeed your destruction is imminent in this very sacrifice.

48. Saying this, Dadhīci walked out of the sacrifice of Dakṣa and immediately returned to his hermitage.

49. Then some important devotees of Śiva who were initiated in the Śaiva cult cursed Dakṣa and returned to their respective abodes.

50. When the sage Dadhīci and others staged a walk-out, the evil-minded Dakṣa, inimical to Śiva, said mocking at them.

Dakṣa said:—

51. Gone is that brahmin favourite of Śiva named Dadhīci and others too of his ilk have gone out of my sacrifice.

52. This has become good. I approve of this always. O Indra, devas and sages, I am telling you the truth.

53. They are slow-witted and senseless. They are rogues indulging in false deliberations and discussions. They are out of the Vedic circle. These men of evil conduct shall be eschewed from sacrificial rites.

54. You all, brahmins, sages and devas with Viṣṇu at the head shall make my sacrifice fruitful.

Brahmā said:—

55-56. On hearing these words, the celestial sages deluded by Śiva's Māyā performed the worship of the deities in that sacrifice. O great sage, I have thus explained how the sacrifice had been cursed. Now I shall explain how the sacrifice was destroyed.

CHAPTER TWENTYEIGHT

(*Satī's Journey*)

Brahmā said:—

1-2. In the meantime when the celestial sages were on their way to Dakṣa's sacrifice, with great eclat Satī the daughter of Dakṣa was engrossed in diverse sports, surrounded by her friends under the canopy of the fountain house on the mountain Gandhamādana[309].

3-4. While she was thus gaily sportive[310], Satī saw the moon in the company of Rohiṇī going to the sacrifice of Dakṣa. Satī asked Vijayā her maiden-in-chief, her beloved friend, wishing her all welfare.

Satī said :—

5. O beloved friend Vijayā, where does this moon go

309. The location of the Gandhamādana is highly controversial. According to the Paurāṇic account Gandhamādana is a mountain that forms the division between Ilāvṛta and Bhadrāśva to the east of Meru and is renowned for its fragrant forests.

310. Rohiṇī, according to Paurāṇic Mythology, was the daughter of Dakṣa and the favourite wife of the moon.

now in a hurry in the company of Rohiṇī after taking leave of us?

Brahmā said:—

6. When Satī thus asked her, Vijayā went near the moon and asked him "Where are you going ?"

7. On hearing what Vijayā said, the moon mentioned everything about the sacrificial festival of Dakṣa, with great respect.

8. On hearing what the moon told her, Vijayā was greatly agitated and mentioned it immediately to goddess Satī.

9. On hearing it, Satī, the goddess Kālikā, was surprised. She thought over the possible reason, but not knowing it she mused like this.

10. "Dakṣa is my father. Vīriṇī is my mother. I am their beloved daughter Satī. Why did they not invite me ? Have they forgotten their own beloved daughter ?

11. I shall ask Śiva respectfully the reason for the same". Thinking thus she decided to go to Him.

12. Making her maiden-in-chief Vijayā wait there, Satī immediately went near Śiva.

13. She saw Him in the middle of the council-chamber surrounded by hosts of his attendants—Nandin and others of great valour.

14. After seeing her husband, the lord Śiva, the daughter of Dakṣa came near Him quickly in order to ask Him the reason.

15. Lovingly Śiva took his beloved on his lap and delighted her with pleasing words.

16. Then Śiva, the lord of all, the bestower of happiness on the good, seated in the midst of his attendants told Satī indulging (as usual) in his great divine sports.

Śiva said:—

17. "O slender-waisted lady, why did you come here in the council-chamber and that too in a state of surprise ? Please tell me the reason."

Brahmā continues the story—

18. O great sages, Satī on thus being addressed by Śiva, bowed to the lord with palms joined in reverence and said:—

Satī said :—

19. I have heard that my father is performing a great sacrifice. Great festivities are being conducted there. The celestial sages have assembled too.

20. O lord of devas, how is it that a visit to my father's great sacrifice does not appeal to you? Please explain to me fully, O lord.

21. This is the duty of friends that they shall frequently associate with their friends. O great lord, friends always do what increases the pleasures of their friends.

22. O lord, please come to my father's Sacrificial Hall along with me. O lord, let it be at my request.

Brahmā said:—

23. On hearing these words of Satī, lord Śiva, wounded in the heart by the words of Dakṣa piercing like a dart, spoke these courteous and pleasing words.

Lord Śiva said:—

24. Dakṣa is very well your father, dear. But he is my particular enemy.

25. But the celestial sages who usually honour me have become confused now. Being devoid of true knowledge they are attending the sacrifice of your father.

26. O gentle lady, those who go to another man's house without being invited attain disrespect which is more serious than even death.

27. Even the prosperous Indra and people like him going to another man's house in such a context become worthless. What then about others? A journey of such a nature is futile.

28. Hence you and I particularly shall not go to Dakṣa's sacrifice. O beloved, I have told you the truth.

29. People wounded with arrows by enemies are not so

pained as when their vulnerable points are hit by the taunting words of kinsmen.

30. O beloved, the wicked people do not observe that their own status is being hit when they attack good men endowed with the six qualities of learning."

Brahmā said :—

31. Thus advised by the noble-souled Śiva, Satī was angry and spoke thus to Śiva, the foremost of fluent speakers.

Satī said :—

32. O Śiva, lord of all, you by whom sacrifice becomes fruitful have not been invited by my father, thus he has committed a foul deed.

33. Hence, O Śiva, I wish to know the trend of thought of that evil-minded person as well as that of the celestial sages and all other wicked persons assembled there.

34. Hence O lord, I wish to go to the sacrifice of my father. O lord Śiva, please grant me permission to go there.

Brahmā said:—

35. Lord Śiva, possessed of the perfect vision, realising everything and seeing all, and the cause of protection, being requested by the Goddess, spoke to her.

Śiva said:—

36. "O goddess, if this is what you wish, if you think it needful to go, O righteous one, you can immediately start for your father's sacrifice with my willing permission.

37. You can go in royal splendour mounting this bull richly caparisoned."

38. Satī thus commanded to mount the decorated bull, bedecked herself and started for her father's abode.

39. The royal paraphernalia like the umbrella, chowries, silken clothes and ornaments were given to her by (Śiva) the great lord.

40. Sixty thousand of the attendants of Śiva lovingly and enthusiastically went with her with great festivities.

41. The festivities performed by the attendants of Śiva to Satī, Śiva's beloved, were indeed very great.

42-43. The heroic attendants, favourites of Śiva sang songs of praise of Śiva and Śivā and jumped in their joy with hearts of childish innocence. In every respect the departure of the mother of the universe was very glorious. The three worlds became filled with pleasing sounds.

CHAPTER TWENTYNINE

(*Satī's statement*)

Brahmā said :—

1. Satī reached the place where the colourful sacrifice accompanied by the enthusiasm of devas, asuras, great sages etc. was in progress.

2. She saw her father's mansion abounding in wondrous things lustrous and beautiful as well as the groups of devas and sages.

3. The Goddess stopped at the gate and descended from Nandin, the bull. She went all alone inside the place of sacrifice.

4. On seeing Satī, her glorious mother Asiknī and her sisters received her respectfully.

5. Even after seeing her, Dakṣa did not show any sign or gesture of love or respect. The others too deluded by Śiva's Māyā did not receive her out of fear of Dakṣa.

6. Satī then bowed to her parents, O sage. In her surprise (at the cool reception) she gazed at every one.

7. In that sacrifice, Satī saw the shares allotted to the deities, Viṣṇu, and others but not to Śiva. She then fell into a great fury.

8. Slighted thus and hence very furious at everyone she directed her burning fiery look at Dakṣa and every one present there.

Satī said :—

9. How is it that Śiva who is highly auspicious and

by whom the entire universe of the mobile and the immobile is sanctified, has not been invited by you?

10. What is that sacrifice without Śiva who is sacrifice Himself, the performer of sacrifice, the fee of sacrifice, the adjunct of sacrifice and the foremost of those who know sacrifice itself.

11. Every rite performed without Him will be impure but with Him or by the mere remembrance of Him becomes pure.

12. The articles of offerings, the mantra, the Havya and Kavya[311], everything is identical with Śiva. How is it that the sacrifice is being performed without Him ?

13. Did you disrespect Him, considering Him on a par with ordinary devas ? You have become senseless and mean though you are my father.

14. Ha, you do not know Śiva the great lord by serving whom Viṣṇu Brahmā and other devas have attained their position and status.

15. How did Viṣṇu, Brahmā, other devas and the sages happen to be present at your sacrifice without their lord Śiva ?"

Brahmā said :—

16. After saying this, Satī addressed Viṣṇu and others severally, taunting them.

Satī said :—

17. "O Viṣṇu, don't you know the real nature of Śiva whom the Vedas speak of as both full or devoid of attributes ?

18-19. Although as the chieftain of king Śālva,[312] Śiva had caught hold of your hand and set you aright many a time, that admonition has not entered your brain, now that you have evinced a desire to partake of your share in Dakṣa's sacrifice without inviting lord Śiva.

311. Havya-Kavya : Oblations both to the Gods and the spirits of the deceased ancestors.

312. Śālva, the king of the country of Śālvas (modern Rājasthan) was inimical to Viṣṇu.

20. O Brahmā, you had five faces formerly. When you exhibited your haughtiness against Śiva, He made you four-faced.[313] It is surprising that you have forgotten it.

21. O Indra, don't you know the valour of the great lord ? Śiva had once ruthlessly reduced your thunderbolt to ashes.

22. O devas, don't you know the valour of Mahādeva, O Atri, O Vasiṣṭha, O, sages what have you all done here ?

23-24. Once the lord wandered (begging for alms) in Dāruvana[314]. You, sages, cursed him in the guise of a mendicant. How is it that you have now forgotten what Śiva did on being cursed by you ? The entire universe of the mobile and immobile was burnt by His Liṅga.

25. All of you, Viṣṇu, Brahmā, gods, sages and others have turned foolish since you have assembled here without Śiva.

26. Śiva of controlled speech, knowable only through self-realisation cannot be understood by anyone with the help of only Vedas with their ancillary adjuncts and other sacred texts.

Brahmā said :—

27. Thus the infuriated Satī, the mother of the universe spoke many words with her heart in distress.

28. Viṣṇu, gods, and sages kept silent on hearing her words, though their minds were distressed on account of Śiva.

29. But Dakṣa on hearing those words of his daughter looked at Satī cruelly and said thus to her.

Dakṣa said :—

30. Gentle lady, nothing shall be gained by your

313. See Note No. 43. P. 58.

314. Dāruvana or Dārukāvana which contains the temple of Nāgeśa, one of the twelve Jyotirliṅgas of Śiva has been identified with Aundh in the Nizām's territory (Arch. Sur. Lists of Nizām's Territory XXXI. 21, 29). Another vana of the same name also stands at the following places : (1) In the Himālayas near Badrinath (Mbh. XIII. 25. 27) (2) Near Vijayeśvara in Kāśmīr (H.C. 10.3). Due to these variations it is not possible to ascertain the exact locality of Dāruvana in the present context.

speaking so much here. You can go or stay. Why at all did you come ?

31. Your husband Śiva is known to the wise as inauspicious. He is not of a noble lineage. He is the king of goblins, ghosts and spirits. He is excluded from Vedic rites.

32. Knowing Śiva to be of indecent dress and features, my dear daughter I did not invite him to the sacrifice in the presence of gods and sages.

33. Induced by Brahmā I gave you in marriage to the wicked haughty Śiva who does not know customs. I have been a sinner and slow-witted.

34. Hence leave off your anger. Calm yourself. (Let us see) you smile sweetly. Having come (all the way) to this sacrifice you can take your own share.

Brahmā said:—

35. The daughter Satī honoured in the three worlds, on being addressed thus, became very angry to see her father full of contempt.

36. She mused to herself—"How can I return to Śiva?" Of course I am desirous of seeing Śiva but what reply shall I give when He were to ask me ?

37. Satī, the mother of the three worlds, heaving sighs of wrath told her father Dakṣa, the evil-minded.

Satī said :—

38. "He who reproaches Śiva and he who hears such reproaches, both of them go hell and stay there as long as the moon and the sun exist.

39. Hence I shall cast off my body and enter the fire. O father, of what avail is this life unto me who am unfortunate enough to hear contemptuous remarks about my lord ?

40. If a powerful person cuts off the tongue of the man who makes such disrespectful remarks about Śiva both of them will be absolved of sins.

41. If he is not powerful enough let the sensible man close his ears and quit the place—He shall then be pure—so say the learned persons."

Brahmā said :—

42. After stating the dictum of virtue thus, she remembered the advice of Śiva and repented (her hasty arrival) with a grief-stricken heart.

43. Then inciting the fury of Dakṣa further, she said to Viṣṇu and all other devas and sages unhesitatingly.

Satī said :—

44. Dear father, hating Śiva now you are sure to repent later. After experiencing a lot of agony here, you are sure to experience further torture.

45. Excepting you, can there be a person who is adversely inclined and disposed towards Śiva who is free from inimical feelings, who is the great Self and who does not hate or love anyone in the world ?

46. Contempt of the great is infused with rivalry in the bad people but in regard to those whose Tāmasika quality is quelled by the dust of the feet of the great, it is auspicious.

47. The syllables Śi and Va even uttered once casually can quell all sins.

48. It is surprising that you are so wicked as to harbour ill feelings against Śiva who is the lord of all, whose dictum is untransgressable and who is the holiest of the holy. You are certainly enemy of Śiva.

49-50. It is a pity that out of foolishness you hold malice towards Śiva, the benefactor of everyone, whose lotus-like feet are always resorted to by the bees in the form of the minds of lofty-natured persons, who confers all blessings even that of realising the Self.

51. Have the scholarly persons, Brahmā and others, Sanaka and sages, except you, considered Śiva unholy ?

52-53. Śiva who holds the skull in his hands resides in the cremation ground in the company of goblins. He wears matted hair. But sages and devas keep on their heads the dust from His feet. Such is the nature of lord Śiva, the great God.

54-55. In the Vedas two sorts of actions are ordained —direct and renunciatory. Scholars differentiate between these two and hold that they cannot be simultaneous and they

cannot occur in a single entity. But in Śiva the great Brahman, these actions do not have any effect.

56-57. Let us not take to your path of egoism[315] as displayed in your sacrificial chambers enjoyed and cast-off by the fire. Ours is the manifest path followed by Avadhūtas. O father, with a crooked mind you need not be haughty and conceited.

58. Why say more ? You are wicked in every respect. You are evil-minded. I have nothing further to do with this body born of you.

59. Fie upon Him who is always wicked and who perpetrates actions of unspeakable demerit. Sensible man should shun even the contact with such a man.

60. I am the offspring of your race as the bull-bannered lord Śiva has often said. Hence naturally my name has come to be Dākṣāyaṇī. This is distressing to me.

61. This body born of your limbs I shall cast off as a corpse. It is worthy of contempt. I shall abandon it and gain happiness.

62. O sages and devas, you listen to my words. Your action is improper in every respect. You have become evil-minded

63. You are deluded. You revel in reproaching Śiva and quarrelling with Him. Everyone of you will get due punishment from Śiva.

Brahmā said:—

64. Having said thus to Dakṣa and others present in the sacrifice, Satī stopped. After thinking upon her dear lord she desisted from her speech.

315. The text of this verse is corrupt in all printed editions. The present translation is based on the reading अस्मितास्थिता: for अस्मदास्थिता: which we have adopted here.

CHAPTER THIRTY

(Description of Satī's casting off of her body and the subsequent disorder)

Nārada said :—

1. When Satī, Śiva's beloved became silent what happened there ? O Brahmā please tell me.

Brahmā said

2. Observing silence and remembering her lord with great respect, Satī the Goddess calmed down and sat on the ground in the northern wing.

3. Having sipped water duly, covering up her body entirely with her cloth she closed her eyes and remembered her lord. She then entered the yogic trance.

4-5. Keeping her face steady she balanced the winds Prāṇa and Apāna[316]. She then lifted up the wind Udāna from the umbilical region, stabilised it in the cardiac region took it through the throat and finally fixed it in the middle of the eyebrows.

6-7. She desired to cast-off her body due to her anger with Dakṣa. She desired to burn off the body and retain the pure wind by yogic means. In this posture she remembered the feet of her lord and nothing else.

8. Her body divested of its sins fell in the yogic fire and was reduced to ashes, O excellent sage, in accordance with her own wish.

9. The loud shouts and cries of "Hā, Hā" of those who witnessed it spread everywhere on the earth and rose up in the sky. Everything was surprisingly wonderful and terrifying to the devas and others.

10. "Alas, Śiva's beloved Goddess, nay his deity, Satī has cast-off her life. Who is that wicked person who angered her ?

11. See the unholy unspiritual misdeed of Dakṣa the patriarch, the son of Brahmā whose subjects are the mobile and immobile creatures of the world.

316. The system of Yoga enjoins the control of vital airs viz. प्राण and अपान in some particular position.

12. Alas, Satī, the noble beloved of the bull-bannered deity has become dispirited. She ought to have been honoured duly.

13. This patriarch of hardened heart, inimical to the Brahman, will definitely become infamous in the whole world.

14. Since he refused to comply with the request of his own daughter he will be falling into a terrible hell after death due to his own guilt.

15. When people were saying thus on seeing the self-immolation of Satī, her attendants rose up in anger with their weapons.

16. They had been waiting near the door numbering sixty thousand. Those powerful attendants of lord Śiva became furious.

17. Those attendants of Śiva shouted exclamations—Hā Hā, fie, fie, no, no, loudly and frequently.

18. The quarters were pervaded with the shouts of Hā, Hā. The devas and sages who had assembled there were struck with fear.

19. Consulting one another, the attendants lifted their weapons furiously and the atmosphere was pervaded with the sound of their arms.

20. O celestial sage, some of them excessively stricken with grief cut off their limbs with their weapons, some their heads, some their faces, with the sharp lethal weapons they had.

21. Thus about twentythousand of those attendants courted death along with Satī. It was very surprising.

22. Such of the attendants of the noble-souled Śiva who survived, jumped up with their weapons to kill the furious Dakṣa.

23. On seeing the force of their onslaught, O sages, the holy sage Bhṛgu poured offering in the Dakṣiṇa fire with the Yajur mantra to quell the obstructors of sacrifice.

24. While the sage Bhṛgu[317] was pouring the offerings, thousands of powerful demons—Ṛbhus rose up.

317. See Note No. 299 P.

318. Ṛbhus : They are the sons of Sudhanvan, a descendant of Aṅgiras, severally named Ṛbhu, Vibhu and Vāja. Through their assiduous performance of good works they obtained superhuman powers and became entitled to receive praise and adoration.

25. O excellent sage, a terrible fight ensued between Śiva's attendants and the demons who had firebrands for their weapons. Their hair stood on end when people heard the uproar.

26. The attendants were killed by the Ṛbhus of powerful valour and favoured with Brahminical splendour. They were forced to run without difficulty.

27. It had been the desire of Śiva' of the great Śakti that the attendants were killed and routed quickly. It was a wonderful scene.

28. On seeing this, the sages, Indra and other devas, the Maruts, the Viśvedevas, the Aśvins and the guardians of the quarters kept silent.

29. Some of them went to request and consult with Viṣṇu frequently for preventing obstacles. They were greatly agitated.

30. The sensible devas, Viṣṇu and others, became agitated on pondering over the results of Pramathas' destruction and routing.

31. Such was the obstacle to the sacrifice of Dakṣa who rivalled with Śiva, who was wicked and who professed to be a kinsman of Brahmā, O sage.

CHAPTER THIRTY-ONE

(*The Celestial Voice*)

Brahmā said :—

1. O excellent sage, in the meantime a celestial voice arose, even as Dakṣa, the devas and others were listening.

The celestial Voice said:—

2. O Dakṣa, of evil conduct, of haughty disposition, what is it that you have foolishly done now, this misdeed bringing in many an unhappy calamity in its wake ?

3. You never gave any credence to the words of Dadhīci, the king of devotees of Śiva. O fool, if it had been

carried out, everything would have been auspicious and pleasing.

4. After cursing you terribly, the brahmin had walked out of the sacrificial hall in protest. Still you did not understand anything, fool that you were.

5. How is it that you did not honour Satī your daughter, the auspicious lady who herself came to your house ?

6. O you weak in knowledge, how is it that you did not worship Satī and Śiva ? In vain do you feel proud of being Brahmā's son. You are actually deluded.

7. That Satī alone, who quells all sins, who is the mother of three worlds, who has occupied half the body of Śiva and who confers all welfare should be propitiated always.

8. That Satī alone when worshipped for ever confers good fortunes. She is the great goddess who bestows everything auspicious on her devotees.

9. That Satī alone when propitiated for ever destroys the fear from worldly existence. She is the goddess who confers what we desire and who removes all disorders.

10. That Satī alone when propitiated for ever bestows fame and wealth. She is the great Goddess who confers worldly pleasures and salvation.

11. That Satī alone is the creator of the universe, the protectress of the universe, the cause of destruction of the universe at the end of the Kalpa. She is the primordial Śakti.

12. That Satī alone is the Māyā of the universe, the mother of Viṣṇu, of diverse shining features, and the mother of Brahmā, Indra, the moon, the fire, the sun and the devas.

13. That Satī alone is the bestower of the fruits of penance, charitable gifts and virtuous actions. She is the Śakti of Śiva, the great Goddess, the destroyer of the wicked and the greatest of the great.

14. The due share has not been offered by you who are foolish and evil-minded to the lord whose ever beloved wife is the goddess Satī of such glorious features.

15. Śiva indeed is the great lord, the lord of all, the greatest of the great, worthy of being served by Viṣṇu, Brahmā and others and the cause of all welfare.

16. Penances are performed by the Siddhas who desire to have a vision of Him. Yogic meditations and exercises are performed by Yogins who desire to have a vision of Him.

17. Vision of Śiva yields great fruits, endless wealth and foodgrains and the fructification of all sacrifices.

18. Śiva alone is the creator of the universe, the lord of all lores, the upholder of the primordial learning and the lord, the most auspicious of the auspicious.

19. Since you have not duly respected His Śakti, and since you are wicked, this sacrifice will definitely be destroyed.

20. Inauspicious results befall one when those worthy of worship are not worshipped and they are quelled when they are worshipped, since Śivā is the worthiest of all worship.

21. That Śakti is Śivā, Sati, the dust from whose feet is worn everyday by Śeṣa with his thousand heads.

22. Satī is the beloved of Śiva by meditating upon whose lotus-like feet for ever and by worshipping which Viṣṇu attained his Viṣṇu-hood.

23. Satī is the beloved of Śiva, by meditating upon whose lotus-like feet for ever and by worshipping which, Brahmā attained his Brahmā-hood.

24. Śiva is the lord, by meditating upon whose lotus-like feet for ever and by worshipping which the guardians of quarters—Indra and others attained their respective positions.

25. Śiva is the father of the universe. That Satī is the mother of the universe. O fool, they were not honoured duly by you. How can you attain welfare ?

26. Since Satī and Śiva are not propitiated by you, misfortune has befallen you. Miseries have attacked you.

27. Do you feel proud enough to suppose that you can attain welfare without worshipping Śiva ? That haughty pride will be quashed today.

28. I do not see anyone among these devas who will come to your assistance, since you are averse to the Lord.

29. If the devas were to come to your assistance, they are sure to be destroyed like moths by fire.

30. Let your face burn. Let your sacrifice be quashed.

Whoever comes as your assistant—let him be burnt today immediately.

31. An oath on all the devas for your inauspiciousness, if they are to assist your wickedness.

32. Let all the devas depart quickly from this sacrificial altar. Otherwise you all will perish today without an escape.

33. Let all the sages, Nàgas and others leave this sacrifice. Otherwise, you all will perish today, without an escape.

34. O Viṣṇu, come out of this sacrificial platform quickly. Otherwise you will perish today without an escape.

35. O Brahmā, come out of this sacrificial platform quickly. Otherwise you will perish today, by all means.

Brahmā said:—

36-37. After saying this to those who had gathered in the sacrificial hall, the celestial voice that conferred welfare stopped. O dear one, on hearing the astral voice Viṣṇu and other devas were surprised. The sages too were wonder-struck.

CHAPTER THIRTY-TWO

(*Vīrabhadra is born and Śiva advises him*)

Nārada said :—

1-2. On hearing the ethereal voice what did the unwise Dakṣa do ? What did the others do ? What happened thereafter ? Please narrate. O intelligent one, please tell me what those attendants of Śiva who were defeated by the power of Bhṛgu's mantras did and where they went.

Brahmā said :—

3. On hearing the voice of the Sky, the devas and others were stunned with surprise. They did not say anything. They stood perplexed and dazed.

4. The remaining attendants of Śiva who were defeated and routed by the power of Bhṛgu's mantras fled and sought refuge in Śiva.

5. Bowing with great respect to Śiva of immeasurable splendour they narrated everything that transpired there.

Gaṇas said :—

6. O lord of Devas, save us who have sought refuge in you. Please listen with condescension to the detailed description of the events connected with Satī.

7. O Lord, great disrespect was shown to Satī by the haughty and wicked Dakṣa. The devas too did not show due respect to her.

8. He did not allot your share but gave it to all the devas. The extremely haughty Dakṣa wickedly and loudly spoke harsh words.

9. O lord, not seeing your share in the sacrifice Satī became angry. After censuring her father many times she burnt her body (in the yogic fire).

10. Gaṇas exceeding ten-thousand put an end to their lives out of shame by cutting off their limbs with weapons. We, the rest, became infuriated.

11. Assuming a terrifying attitude we suddently got ready to destroy the sacrifice. But we were repelled by Bhṛgu by means of his (spiritual) power. He opposed us.

12. O lord, the sustainer of the world, we have now sought refuge in you. We are now grieved and fear-stricken. Please make us free from fear.

13. O great lord, Dakṣa and the other wicked persons have shown great disrespect because they are very haughty.

14. O bestower of honour we have told you all that happened to us and to Satī. Please deal with those deluded fools in the manner you deem fit.

Brahmā said :—

15. On hearing the words of his attendants, the lord remembered you, Nārada, in order to know their activities.

16. O celestial sage, endowed with divine vision you reached the place and after bowing to Śiva with devotion you waited there with palms joined in reverence.

17. After praising you, the lord asked you about Satī's news at the sacrifice of Dakṣa and the incidents there.

18. O dear, when you were thus asked by Śiva, you identified with Śiva and narrated to him in detail about what had happened in Dakṣa's sacrifice.

19. O sage, on hearing the words spoken by you, Śiva became furious in a trice, Śiva of great fury and valour.

20. Then Rudra, the destroyer of the world, plucked out a cluster of his matted hair and struck the top of the mountain with it.

21. O sage, the cluster of the matted hair of the lord split into two, on being struck on the mountain. A loud explosive sound was heard which was as terrific as the sound at the time of dissolution.

22. O celestial sage, from the first half of that cluster of matted hair, rose up the powerful Vīrabhadra[319], the terrific leader of the Gaṇas.

23. He stood lofty with two thousand hands blazing like the consuming fire. He enveloped the world all round and towered over it ten inches more.

24. From the furious breath of Śiva, the great Rudra, hundred fevers and thirteen humours came out.

25. From the other half of the cluster of matted hair Mahākālī[320] was born. O dear one, she was very terrible and was surrounded by crores of goblins.

26. The ruthless fevers had embodied forms. They were capable of terrifying the world. They were blazing with their fiery splendour.

27. Then the heroic Vīrabhadra, eloquent in speech, joined his palms in reverence and bowed to lord Śiva. Vīrabhadra said thus :—

Vīrabhadra said :—

28. O Rudra of terrific appearance, with the moon, the sun and the fire for your eyes what am I to do ? O lord, command me quickly.

319. See Note No. 235 P. 276.

320. Mahākālī is represented with a black skin, a hideous or terrible countenance, dripping with snakes, hung round with skulls and human heads, and in all respects resembling a fury rather than a Goddess. H.M. P. 86.

29. O Śiva, are the oceans to be dried up in half a moment ? O Śiva, are the mountains to be ground into powder in half a moment.

30. O Śiva, shall I reduce the whole universe to ashes in a moment ? Shall I reduce the gods or the sages to ashes in a moment ?

31. O Śiva, shall the destruction of the universe be carried out ? Or, O Śiva, shall the harassment of all living beings be carried out ?

32. O lord Śiva, thanks to your favour there is nothing impossible for me. A person equal to me in valour has not been born, nor will he be born.

33. O lord, wherever you send me and on whatever errand, I shall execute that job quickly and earn your favour.

34. At your bidding, O Śiva, even worthless persons swim across the ocean of the world. O Śiva, am I not therefore competent to cross the ocean of great adversity ?

35. O Śiva, there is no doubt in this that even the blade of grass despatched by you will achieve great tasks without difficulty in a moment.

36. O Śiva, verily any task can be fulfilled by your mere sport. But it is your blessing and favour, that I shall be sent to do the job.

37. It is by your blessing that I am qualified in this task. O Śiva, without your blessing and favour none will have that power and efficiency.

38. This is true. There is no doubt in this that without your command and permission no one shall move even a blade of grass.

39. O Śiva, devas and others are subject to your control. I too am subject to the control exercised by you. I am the controller of all living beings.

40. O Siva, I have knelt before you. Again and again I kneel before you. O Śiva send me immediately for the fulfilment of your desire.

41. O Śiva, my right limbs throb frequently. I am sure to be victorious today. O lord, so please send me.

42. I feel a peculiar exhilaration and zeal. O Śiva, my mind sticks to your lotus-like feet.

43. At every step a series of auspicious things and events have occurred.

44. Surely he alone is victorious for ever, his alone is the welfare every day who, O Śiva, is firmly devoted to you who are the resort of everything auspicious.

Brahmā said :—

45. On hearing these words of Vīrabhadra, the consort of Satī became glad. He blessed him saying "O Vīrabhadra be victorious" and said these words thereafter:—

Lord Śiva said :—

46. O dear Vīrabhadra, listen to my words attentively. You must carry them out quickly. It will then delight me.

47. Dakṣa, the wicked son of Brahmā, has made arrangement to perform a sacrifice. He is particularly inimical to me. He is unwise and conceited now.

48. O best of Gaṇas, destroy the sacrifice with all the ancillary adjuncts and then return to my abode quickly.

49. Even if there be devas, Gandharvas, Yakṣas or others, reduce them also to ashes quickly.

50. Let there be Viṣṇu, Brahmā, Indra or Yama. Fell them to the ground now itself with strenuous efforts.

51-52.[321] Transgressing the imprecations of Dadhīci whoever stays in the sacrifice shall be burnt by you of course.

53. If Viṣṇu and others, out of erroneous notions were to withstand, other gaṇas will come for your help. They shall be burnt by you after dragging them with mantras.

54. Transgressing my injunctions many haughty persons are lingering there. They are also my enemies. So burn them with a series of blazing fires.

55. After reducing them to ashes, along with their wives, and all the paraphernalia at the sacrifice of Dakṣa, you shall return quickly.

56. It is possible that when you go there, devas and others may praise you. Still you shall burn them in the flames.

321. The Verse 51 is the same as Verse 49. The translation is not repeated therefore.

57. Burn the devas too who have committed offence, in the blazing fire, after meditating on me, your protector.

58. After burning Dakṣa and all others along with their wives and kinsmen, without any effort, in a playful manner you shall drink waters.

Brahmā said:—

59. After saying thus to Vīrabhadra the great hero, Śiva the lord of all, the slayer of Kāla, the protector of Vedic conventions, stopped, with his eyes still resembling copper (due to anger).

CHAPTER THIRTYTHREE

(*The March of Vīrabhadra*)

Brahmā said :—

1. On hearing these words of lord Śiva with great respect, Vīrabhadra was highly delighted. He bowed to Him.

2. Receiving his command, with his head bowed down in reverence, Vīrabhadra set off immediately to the place of sacrifice.

3. To add lustre to the campaign, Śiva sent crores of Gaṇas, very valorous and equal to the fire of dissolution.

4. Those powerful Gaṇas enthusiastic and gay both preceded and followed Vīrabhadra.

5. All the personal attendants of Kālakāla assuming the form of Rudra accompanied Vīrabhadra in their hundreds and thousands.

6. Accompanied by these Gaṇas, the noble-souled Vīrabhadra who had the same dress, features and embellishments as Śiva went ahead in a chariot. He had a thousand arms each like hoods of the serpent king. He was powerful and terrifying.

7. The chariots numbered as many as two thousand Nalvas[322] of land could contain. Ten thousand lions pulled the chariots strenuously.

322. Nalva is a measure of distance equal to four hundred (or according to some authorities one hundred four) cubits.

8. Many strong lions, tigers, crocodiles, huge fishes and thousands of elephants constituted his body-guard.

9. When Vīrabhadra[323] set-off quickly for slaying Dakṣa, a shower of flowers fell there let loose by the divine Kalpa[324] tree.

10. During the festivities of their march, the Gaṇas eulogised the heroic Vīrabhadra who was carrying out the job of Śiva and they exhibited their enthusiasm.

11-12. Mahākālī went ahead for the destruction of Dakṣa accompanied by nine Durgās Viz:—Kālī, Kātyāyanī, Īśānī, Cāmuṇḍā, Muṇḍamardinī, Bhadrakālī, Bhadrā, Tvaritā and Vaiṣṇavī and the goblins.

13-14. Eager in executing the command of Śiva, they accompanied the marching heroes—Ḍākinī, Śākinī, Bhūtas, Pramathas, Guhyakas, Kūṣmāṇḍas, Parpaṭas, Caṭakas, Brahma-Rākṣasas, Bhairavas and Kṣetrapālas and set out quickly for the destruction of Dakṣa's sacrifice.

15. The host of Yoginīs[325] with their sixtyfour groups set out angrily and hurriedly to destroy Dakṣa's sacrifice.

16. O Nārada, listen to the numerical strength of the most important and courageous of those groups.

17. The chief of Gaṇas-Śaṅkukarṇa went ahead with ten crores of his attendants; Kekarākṣa with ten crores and Vikṛta with eight crores.

18. Viśākha with sixtyfour crores, Pāriyātraka with nine crores; Sarvāṅkaka and the heroic Vikṛtānana each with six crores.

19. The chief of Gaṇas, Jvālakeśa went with twelve crores; Dhīmān with seven crores and Dudrabha with eight crores.

323. See Note No. 9 P. 3.

324. Nine Durgās are variously named in the Purāṇas. For instance, compare the names of nine Durgās in the Mārkaṇḍeya Purāṇa.

> प्रथमं शैलपुत्रीति द्वितीयं ब्रह्मचारिणी ।
> तृतीयं चन्द्रघण्टेति कूष्माण्डेति चतुर्थकम् ॥
> पञ्चमं स्कन्दमातेति षष्ठं कात्यायनीति च ।
> सप्तमं कालरात्रिश्च महागौरीति चाष्टमम् ।
> नवमं सिद्धदात्री च नवदुर्गाः प्रकीर्तिताः ॥

None of these names occurs in the present counting of the nine Durgās.

325. Yoginis are female sorceresses attendant on Durgā. They are represented as sixty-four in number.

20. Kapālīśa with five crores and the Sandāraka group with six crores; Koṭikuṇḍa with crores of crores.

21. Viṣṭambha, the most excellent of the Gaṇas, went with sixtyfour crores of heroes. O dear, Sannāda and Pippala went with a thousand crores.

22. Āveśana went with eight crores and Candratāpana too with eight crores. Mahāveśa, the chief of Gaṇas, was accompanied by a thousand crores.

23. O sage, Kuṇḍī the most excellent of the Gaṇas and Pavataka went each with twelve crores in order to destroy Dakṣa's sacrifice.

24. Kāla, Kālaka and Mahākāla went to the sacrifice of Dakṣa with a hundred crores.

25. Agnikṛt with hundred crores; Agnimukha with a crore; Ādityamūrdhā and Ghanāvaha each with a crore.

26. Sannāha with hundred crores; Kumuda with a crore; Amogha and Kokila the chief of Gaṇas each with a crore of crores.

27. Kāṣṭhāgūḍha, Sukeśī, Vṛṣabha, and Sumantraka the chief of Gaṇas, O dear, each went with sixtyfour crores.

28. Kākapādodara and Santānaka both excellent chiefs of Gaṇas went with sixty crores each.

29. Mahābala as well as Puṅgava went with nine crores each.

30. O dear, the chief of Gaṇas, Madhupiṅga was the leader of ninety crores. Pūrṇabhadra also started with as many attendants.

31. Caturvaktra, the chief of Gaṇas, started with hundred crores.

32. Virūpākṣa, the lord of Gaṇas, with sixtyfour crores. So also the chiefs of Gaṇas Tālaketu, Ṣaḍāsya and Pañcāsya.

33-34. O sage, Saṁvartaka, Kulīśa, Svayamprabhu, Lokāntaka, Dīptātmā, Daityāntaka, Bhṛṅgīriṭi, Devadevapriya, Aśani and Bhālaka each went with sixtyfour thousand Gaṇas.

35. Thus at the bidding of Śiva, the heroic Vīrabhadra went ahead followed by crores and crores, thousands and thousands, hundreds and hundreds of Gaṇas.

36. The hero was accompanied by thousands of crores

of goblins, and three crores of canine species born of the hair of Śiva. He went ahead quickly.

37. Trumpets and drums sounded loudly. Conchs blew in diverse ways. Horns of all kinds were blown.

38 In that joyous festivity various musical instruments were played in a pleasing manner.

39 While the march of Vīrabhadra was in progress, O great sage, many pleasing fortutious omens occurred.

CHAPTER THIRTYFOUR

(*The devas witness bad omens at the place of sacrifice*)

Brahmā said :—

1. When Vīrabhadra set off thus, bad omens were seen by Dakṣa and the devas.

2. O celestial sage, when Vīrabhadra accompanied by the Gaṇas proceeded thus, many portentous phenomena occurred at the sacrifice of Dakṣa including the three evil omens, boding the imminent destruction of Dakṣa's sacrifice.

3. The left eye, arm and thigh of Dakṣa throbbed. In every respect, it indicated everything inauspicious It was harassing to him.

4. There was an earthquake at the site of sacrifice. Dakṣa observed the mysterious phenomena of stars at noon.

5. The quarters became dirty and gloomy. The sun appeared spotted and terrifying with thousands of circlets all round.

6. Stars, brilliant like lightning and blazing fire were seen falling. Some of them went zigzag and some fell with face downwards.

7. Thousands of vultures hovered above touching Dakṣa's head. Shadows of these darkened the sacrificial platform.

8. Jackals howled in the surroundings of the sacrificial ground. The evil star Netraka and meteors seemed to fall like white scorpions.

9. Rough winds raising a lot of dust blew there. Locusts and moths were tossed about by whirlwinds.

10. The wonderfully new sacrificial platform erected by Dakṣa and the devas was thrown up by the winds.

11. Surprisingly enough, Dakṣa and others vomitted blood, pieces of flesh and bones very frequently.

12. They became unsteady and tremulous like lamps blown by wind. They felt miserable as if struck with the sharp edges of weapons.

13-14. The eyes of Dakṣa and others sometimes resembled the fading lotuses of the summer; sometimes they resembled the flowers in forests with dews trickling from them; sometimes they seemed like lotuses at night and sometimes like Kumuda flowers in the forenoon.

15. The deities seemed to shower blood; the quarters became enveloped in darkness; there was a peculiar blaze everywhere terrifying all.

16. O sage, devas and others saw such evil portents as these. Viṣṇu and others were struck with great fear.

17. "Ha, we are doomed" saying thus they fell unconscious on the ground like trees on the edges of rivers when felled by the force of the current.

18. Fallen on the ground they remained motionless like cruel serpents struck dead. Sometimes those fallen bounced up like balls.

19. Then due to extreme distress they cried like twittering sparrows. Their groans and their voices got confusingly mingled with each other.

20. Everyone including Viṣṇu had their power blunted and impeded. They rolled and dashed against one another like tortoises.

21. In the meantime a disembodied voice arose there within the hearing of the devas and that of Dakṣa particularly. The ethereal voice said.

22. Fie upon your life now, O Dakṣa. You are evil-minded and excessively foolish. Great misery caused by Śiva will inevitably befall you.

23. Certainly great misery will befall those foolish devas and others who are here crying out "Hā Hā".

Brahmā said :—

24. On hearing that voice of the sky, and seeing those ill omens, Dakṣa was terribly afraid. The others—devas etc.—too followed suit.

25. Trembling miserably and utterly shaken, Dakṣa sought refuge in Viṣṇu, the consort of Lakṣmī and his own lord.

26. Making humble obeisance in his fright, and eulogising in his mental distress, he said thus to Viṣṇu endearing to his own men.

CHAPTER THIRTY-FIVE

(*Viṣṇu's statement*)

Dakṣa said :—

1. O Hari, Viṣṇu, lord of devas, friend of the poor, storehouse of mercy, you must protect me and my sacrifice.

2. You are the guardian of sacrifice. You are identical with the activity of sacrifice, the performer of sacrifice; O lord, be merciful, let not the sacrifice be destroyed.

Brahmā said:—

3. Thus submitting entreaties of diverse sorts with great respect, in his mental agitation due to fear, he fell at his feet.

4. Viṣṇu raised Dakṣa of agitated mind and on hearing the words of that evil-minded one, Viṣṇu remembered Śiva.

5. After remembering Śiva his own lord, Viṣṇu, the knower of Śiva's principles, said thus, addressing Dakṣa :—

Viṣṇu said:—

6. Listen, O Dakṣa, I shall explain everything true to fact; listen to my words which are as efficacious as mantras, beneficent and pleasing.

7. Not knowing the principle of Śiva, the great Self and lord of everything, you have insulted Him.

8. By insulting Him, not only does every activity

become futile in every respect but also it engenders adversities at every step.

9. Poverty, death and fear, these three take place when people worthy of worship are not worshipped and when undeserving people are honoured.

10. Hence with all efforts, the bull-bannered deity shall be respected and revered. A great terror has befallen us because lord Śiva has been dishonoured here.

11. Although we are all lords, we are unable to accomplish anything due to your misdeeds. It is a fact I am mentioning.

Brahmā said :—

12. On hearing these words of Viṣṇu, Dakṣa began to ponder. He sat quietly on the ground with his face turned pale.

13. Meanwhile Vīrabhadra, the leader of the Gaṇas, sent by Rudra, came to the place of sacrifice accompanied by his army.

14-15. Some of his attendants followed him closely; some came through the sky and others came from the different quarters and sub-quarters. At the bidding of Śiva, these innumerable heroic, fearless Gaṇas came there roaring like lions.

16. By that great sound, the three worlds echoed and the quarters were plunged in darkness.

17. The whole earth containing the seven continents shook with fear. All the oceans, forests and mountains were excessively agitated.

18. On seeing that vast army of destructive potentiality, devas and others were quite surprised.

19. On seeing the enterprising activity of the army, Dakṣa's face turned red with agitation. He fell at the feet of Viṣṇu straight like a staff, prostrated at his feet, along with his wife and said thus.

Dakṣa said :—

20. Depending upon you, this great sacrifice was started by me. O Viṣṇu, great lord, you are the final authority in the matter of realising good rites.

21. O Viṣṇu you are the cosmic witness of sacred rites and the protector of sacrifices. You are the saviour of Vedic virtue, O great lord.

22. Hence, O lord, you shall offer protection to my sacrifice here. Who else, other than you, is competent for it ? You are the lord of all.

Brahmā said :—

23. On hearing these piteous words of Dakṣa, Viṣṇu spoke enlightening Dakṣa who was averse to Śiva's principles.

Viṣṇu said :—

24. O Dakṣa, protection shall be offered to your sacrifice. My promise of protecting Dharma is truly well known.

25. You have stated the truth, but you have transgressed the same. O Dakṣa listen, I shall tell you. Cast off your cruelty.

26. What transpired at Naimiṣa, the holy place in a surprisingly mysterious manner is evidently not remembered by you, O Dakṣa. Did you forget it in your evil way ?

27. Who can save you from Rudra's anger ? O Dakṣa, a person who protects you, the wicked one, finds no approval anywhere.

28. An evil-minded man does not see what is good and what is not. A sacred action or rite cannot be efficacious always.

29. You must know that to be your duty which is naturally efficacious. Except Śiva none can be the bestower of action.

30. Śiva bestows the fruit of the actions upon the person who is tranquil on accouut of devotion to the lord and whose mind is fixed in him alone.

31. Depending upon Knowledge alone if they eschew devotion to God they will fall into hell and remain there for hundreds of crores of Kalpas.

32. Those who solely depend on actions are bound

326. Naimiṣa, modern Nimsar, is a saered region of Uttara Pradeśa in the district of Sitāpur on the bank of Gomatī.

by its nooses, are born in lives after lives and are finally scorched and tortured in hells.

33. Here, Vīrabhadra, the chief of Rudra's attendants, who suppresses all his enemies and who is born of the fire of Rudra's anger has now come to the sacrificial yard.

34. There is no doubt in this that he has come for destroying us. There is nothing impossible for him to do, whatever it may be really.

35. It is certain that this great lord will become tranquil only after burning us all.

36. Since by my mistake I have transgressed the affirmation of lord Śiva, I too shall bear the miseries along with you.

37. O Dakṣa, I have no power to prevent this since I have become an enemy of Śiva by transgressing his affirmation.

38. There can be no happiness to the enemies of Śiva in the three periods of time; misery has of necessity been invited by me along with you.

39. My discus Sudarśana will not hit him. My discus is Śaiva (belonging to Śiva) and it can cause the death of only non-Śaivas.

40. Even if Vīrabhadra had not been here, this discus would have killed us and returned to Śiva.

41. This discus has remained without killing me, although I had transgressed the avowal of Śiva. It indicates that it is compassionate.

42. Hereafter this discus will not stay with me. With its fiery effusions it will depart quickly.

43. Even if he is worshipped and honoured by us with respect, Vīrabhadra will not protect us since he is extremely angry.

44. A sudden dissolution of every one of us is imminent. Alas, it has already set upon us.

45. There is none to offer us refuge in the three worlds. Who can be the refuge of an enemy of Śiva in this world?

46. Even if the body undergoes destruction, the torture

at the hands of Yama[327] is in store for us. It is impossible to bear as it generates much misery.

47. On seeing an enemy of Śiva, Yama gnashes his teeth. He puts him in cauldrons of oil and not otherwise.

48. Actually I was preparing to leave after an open declaration. Still I did not leave immediately by the contagious sin of this wicked person.

49. Even if we flee from this place, Vīrabhadra the devotee of Śiva, will drag and pull us by means of his weapons.

50. Whether it is heaven or earth, Pātāla or any where else, it is not difficult for the weapons of Vīrabhadra to gain access there.

51. Such is the power of everyone of the attendants of the trident-bearing Rudra.

52. Formerly at Kāśī, Kālabhairava had plucked off the fifth head of Brahmā playfully with the tip of his nail.

53. After saying this, Viṣṇu resumed his seat, his lotus-face showing signs of great fear. At the same time Vīrabhadra too reached the sacrificial platform.

54. While Viṣṇu was saying this, the gods and others saw the vast ocean of the army led by Vīrabhadra already come there.

CHAPTER THIRTYSIX

(*The dialogue between Viṣṇu and Vīrabhadra*)

Brahmā said :—

1. Indra mocked at Viṣṇu who was engrossed in his own arguments. He, the bearer of the thunderbolt, was desirous of fighting Vīrabhadra along with the other devas.

2. Then Indra rode on his elephant, the fire-god rode on a goat, Yama rode on his buffalo and Nirṛti rode on a ghost.

327. Yama : In Paurāṇic Mythology, Yama is the God who presides over the manes and rules the spirits of the dead. He is always represented as a terrible deity inflicting tortures, called yātanā, on departed sinful spirits.

3. Varuṇa rode on a crocodile; the wind-god rode on a deer; Kubera sat in his chariot Puṣpaka and he was ready and alert.

4. The others in the hosts of devas, Yakṣas, Cāraṇas and Guhyakas all very powerful, rode on their own respective vehicles.

5. Seeing their enterprise, Dakṣa with blood rushing to his face in his excitement approached them along with his wife and spoke.

Dakṣa said:—

6. Depending on your support and strength alone have I begun this great sacrifice. Such brilliant persons as you, are authorities in the achievement of all good actions.

Brahmā said :—

7. On hearing these words of Dakṣa, the gods including Indra set off immediately in their readiness to fight.

8. Indra and other devas and the guardians of the quarters, deluded by Śiva's Māyā fought with their full power.

9. A great fight ensued between the devas and the gaṇas. Those powerful warriors fought with each other with sharp spikes, iron clubs etc.

10. Conchs were blown. Drums were beaten in that great war festival. Battle drums were sounded both big and small.

11. Being encouraged by that sound, the devas in the company of the guardians of the quarters hit and thrashed the attendants of Śiva.

12. O excellent sage, on account of the incantations of Bhṛgu,the attendants of Śiva were routed by Indra and other guardians of the quarters.

13. Their defeat was effected by Bhṛgu the sacrificial priest, for the continuance of the worship of the deities and for the satisfaction of Dakṣa who had been initiated in the sacrifice.

14-15. On seeing his people defeated, Vīrabhadra became infuriated. He asked the goblins, ghosts and spirits

to keep back. The attendants riding on bulls were sent to the front ranks. Accompanied by his forces and wielding his great trident he felled the devas.

16. The attendants of Śiva hit and thrashed the devas, the Yakṣas, Sādhyas, Guhyakas and Cāraṇas with their javelins, spears and tridents.

17. Some were split with swords and smashed with iron-clubs. The devas were hit and smothered with various weapons by the attendants of Śiva.

18. Thus defeated, the devas left one another in lurch and fled to heaven.

19. Only the guardians of the quarters, Indra and others, had the courage and strength to stay behind in that terrible battle with what little enthusiasm they had.

20. Indra and others collectively approached Bṛhaspati in that battlefield and asked him humbly.

The guardians of the quarters said :—

21. O dear preceptor Bṛhaspati, intelligent and merciful, please tell us quickly how we can be victorious.

Brahmā said :—

22. On hearing their words, Bṛhaspati remembered Śiva and spoke to Indra who was confused and confounded to slove the difficulty.

Bṛhaspati said :—

23. O Indra, what Viṣṇu had said before has taken place now. I shall explain it further. Listen attentively.

24. There is the presiding deity of sacrifices who dispenses the fruits of all sacrifices. He does it with reference to the performer. He is not independent of the performer.

25-26. Neither Mantras nor medicinal herbs, nor black magic, nor worldly activities, nor the Vedas, nor the two systems of Mīmāṁsās, nor other sacred texts based on Vedic passages are able to know Śiva—so the ancient authorities say.

27. Lord Śiva is not unknowable entirely. He can be known by devotees who have no other refuge though he

is unknowable through thousands of Vedic passages without devotion. So says the great Vedic passage.

28. Sadāśiva shall be known through his own blessings by mental tranquility and supreme vision without aberrations and distractions.

29. But, O Lord of devas, in the matter of discussion about what shall be done and what not, I shall explain the aspect of fulfilment of our desire. Hear that in your own interest.

30. It is your childishness that prompted you to be present here in the sacrifice of Dakṣa along with the other guardians of quarters. What shall you do with the exhibition of your valour ?

31. These infuriated assistants of Rudra have come here to stop the sacrifice and they will do it undoubtedly.

32. There is no remedy to prevent the destruction of the sacrifice. True, I am telling you the truth.

Brahmā said :—

33. On hearing these words of Bṛhaspati the guardians of the quarters, dwellers in heaven including Indra fell athinking.

34. Then, remembering Śiva mentally Vīrabhadra surrounded by the heroic attendants of Śiva spoke to Indra and other guardians of the quarters.

Vīrabhadra said :—

35. "On account of your childishness you came here for this glorious act. I shall now offer you Avadāna (i.e. I shall cut you to pieces). Come near me.

36-37. O Indra, O Agni, O Sun, O Moon, O Kubera, O Varuṇa, O Wind, O Nirṛti, O Yama, O Śeṣa, O Devas and Asuras, O clever ones, come here. I shall give you Avadānas. The boon will be tasted by you till you are satiated."

Brahmā said :

38-39. Saying so, Vīrabhadra, the leader of the attendants became furious and hit all the devas with sharp arrows. Severely wounded by the arrows, Indra and other leaders of devas fled in all the ten directions. When the guardians of

the quarters and other devas had fled, Vīrabhadra came very near the entrance of the sacrificial chamber along with the Gaṇas.

40. Then all the sages who had assembled there were terribly afraid and bowing to Viṣṇu and desirous of informing him said thus:—

The sages said :—

41-42. "O lord of Lakṣmī, lord of devas, O great lord, lord of everyone, save the sacrifice of Dakṣa. Undoubtedly you are the sacrifice, the performer of sacrifice, the sacrifice embodied, ancillary to sacrifice and the protector of sacrifice. Please save, save the sacrifice. There is none else than you to protect it."

Brahmā said :—

43. On hearing these words of the sages Viṣṇu, desirous of fighting with Vīrabhadra went ahead.

44. The powerful Viṣṇu, the four-armed discus-bearing Viṣṇu, fully equipped, came out of the sacrificial chamber along with the devas.

45. The trident-wielding Vīrabhadra accompanied by the different Gaṇas saw Viṣṇu the great lord desirous of fighting and ready for it.

46. On seeing him Vīrabhadra knit his eyebrows and his face became awful. He met him as the god of death meeting a sinner or the lion meeting an elephant.

47. On seeing Viṣṇu in such a manner Vīrabhadra the suppressor of enemies, surrounded by the Gaṇas became furious and said.

Vīrabhadra said :

48. O Viṣṇu, how is it that you set at nought the affirmation of lord Śiva ? Why were you haughty ?

49. Can you dare to transgress the affirmation of lord Śiva ? Who are you ? In the three worlds who is your saviour ?

50. Why did you come here ? We do not know that. How did you become the guardian and saviour of Dakṣa's sacrifice ? Explain it.

51. Haven't you seen what Satī did ? Haven't you heard what Dadhīci said ?

52. You too came to Dakṣa's sacrifice for the sake of sacrificial gifts. O long-armed one, I shall now offer you Avadāna* (i.e. I shall cut you to pieces).

53. O Viṣṇu, I shall split your chest with my trident. Who is your protector who dare come near me ?

54. I shall dash you to the ground. I shall burn you with fire. I shall pound you after burning you.

55. O Viṣṇu, of evil conduct, O the worst of Śiva's haters, don't you know the greatness and sanctity of lord Śiva ?

56. Still O long-armed one, if you stand face to face with me wishing for a fight I shall rout you, if at all you can steady yourself.

Brahmā said :—

57. On hearing the words of Vīrabhadra, Viṣṇu the intelligent lord of Devas, laughed gleefully and said :—

Viṣṇu said :—

58. O Vīrabhadra, listen. I shall tell you. I am a servant of Śiva. Do not call me inimical to Śiva.

59. At first I had been requested repeatedly by Dakṣa foolishly, since he is too much addicted to rituals and did not know the true state of facts. He wanted me to protect the sacrifice.

60. I am subservient to my devotees, so also is lord Śiva. O dear one, Dakṣa is my devotee. Hence I came to this sacrifice.

61. O heroic one, you have the features and splendour of Śiva, you are born of Śiva's fury. O lord, you are the receptacle of exploits; listen to the vow taken by me.

62. I shall withstand you. You can try to stop me. Let whatever is destined to happen, befall. I shall definitely show my prowess.

Brahmā said:—

63. When Viṣṇu said thus, the long-armed (Vīra-

* Avadāna means a sacrificial gift as well as cutting one to pieces.

bhadra) laughed and said "I am glad to know that you are a favourite of our lord".

64. Then the delighted Vīrabhadra, the leader of the Gaṇas, laughed and stooped humbly and spoke to lord Viṣṇu,

Vīrabhadra said:—

65. O great lord, I had said thus in order to test your feelings. Now I shall speak in real earnest. You listen with attention.

66. As Śiva, so you. As you, so Śiva. O Viṣṇu, thus speak the Vedas at the bidding of Śiva.

67. O lord of Lakṣmī, all of us are the servants of Śiva. We work at the bidding of Śiva. Still due to respect we speak and argue thus.

Brahmā said:—

68. On hearing these words of Vīrabhadra, Viṣṇu laughed and spoke these words beneficent to Vīrabhadra.

Viṣṇu said:—

69. O great hero, unhesitatingly fight with me. Hit all over my body by your arrows. I shall return to my hermitage.

Brahmā said :

70. Saying thus, he stopped and got ready for the fight. The powerful Vīrabhadra too got ready in the company of his attendants.

CHAPTER THIRTYSEVEN

(*Destruction of Dakṣa's sacrifice*)

Brahmā said :—

1-2. Mentally meditating on Śiva, the remover of all adversities and seated in his divine chariot, the powerful Vīrabhadra took up all the great miraculous weapons for his fight with Viṣṇu and roared like a lion.

3. Viṣṇu, the powerful, loudly blew his conch "Pāñcajanya" delighting his own people.

4. On hearing the sound of the conch, the devas who had fled before leaving off the battle-field returned quickly.

5. The guardians of the quarters including Indra roared like lions and fought forcefully with the Gaṇas of Vīrabhadra.

6. A noisy terrible fight ensued between the Gaṇas and the guardians of the quarters, both roaring like lions.

7. Indra fought with Nandin; the fire-god with Aśman and the powerful Kubera fought with Kūṣmāṇḍapati.

8-9. Nandin was hit hard by Indra with the thunderbolt that had a hundred spikes. Indra was hurt in the middle of his chest by Nandin with the trident.

10. Nandin and Indra both equally powerful fought with each other gleefully, and hit each other in diverse ways with a desire to overpower each other.

11. The infuriated fire-god hit Aśman with his (spear). He too hit back the fire-god with his trident of very sharp point.

12. Mahāloka, the heroic chieftain of the Gaṇas, remembered Lord Śiva with joy and fought with Yama.

13. Caṇḍa, the brawny, grappled with Nairṛta and mortified him with many great miraculous weapons.

14. The powerful hero Muṇḍa fought with Varuṇa surprising the three worlds with his great spear.

15. Bhṛṅgī was struck by the wind god with his weapon of great force. Vāyu was struck (in return) by Bhṛṅgī with a powerful trident.

16. Meditating on Lord Śiva in his heart, the strong and heroic Kūṣmāṇḍapati clashed with Kubera and fought terribly.

17. Splitting up all the Devas, the great leader of Bhairavī in collaboration with the circle of Yoginīs, drank much of their blood.

18. Desirous of gobbling up the leading devas, Kālī split them and drank their blood. Kṣetrapāla too did the same.

19. Then Viṣṇu, the slayer of enemies and who was excessively brilliant, hurled his discus and fought with them. The discus seemed to burn the ten directions.

20. Kṣetrapāla saw the discus coming on. He ran to the place and bravely caught hold of it.

21. On seeing the discus held in his mouth, Viṣṇu the conqueror of enemies' cities caught hold of his throat and made him spit out the discus.

22. Regaining his discus, Viṣṇu· the sole sustainer of the world, of great dignity became very angry. In that infuriated state he took up different weapons and fought with the brave warriors.

23. Viṣṇu fought a great battle with them by hurling many weapons and evincing boisterous display of his terrific exploits.

24. Bhairava and others displayed their strength furiously by hurling several weapons and by fighting with him.

25. Vīrabhadra saw their battle with Viṣṇu of unequalled splendour, returned and clashed with him in a great battle.

26. Then Viṣṇu of great brilliance lifted up his discus and fought with Vīrabhadra.

27. O sage, a terrible fight provoking harripilation took place between Mahābali and Varuṇa with various weapons.

28. Thanks to the Yogic power of Viṣṇu, innumerable soldiers terrible and wielding conch, discus and mace in their hands emerged from his own body.

29. They too fought against Vīrabhadra who continued to shout. These strong groups of warriors were as strong as Viṣṇu and had various weapons with them.

30. Remembering Śiva, his lord and hitting them, who were as lustrous as Nārāyaṇa with his trident, he redu ced them to ashes.

31. The most powerful Vīrabhadra struck Viṣṇu in the chest playfully with his trident in the course of the battle.

32. O sage, hit suddenly by that blow, Viṣṇu Puruṣottama, fell unconscious on the ground.

33. Then arose a wonderful brilliance as terrible as the fire at the time of dissolution. It seemed to burn all the three worlds. It was severe and terrifying even to great heroes.

34. That glorious lord, with eyes red by anger, got up again. The best of beings lifted up his discus and stood ready to strike.

35. Vīrabhadra of no weak soul, nay, identical with lord Śiva, held his terrific discus luminous like black sun suspended and motionless.

36. O sage, thanks to the power of Śiva, the great lord controlling Māyā, the Cakra held in the hand of Viṣṇu became stunned and motionless.

37. Viṣṇu who was kept stunned by Vīrabhadra of eloquent words who was the lord of the Gaṇas, remained motionless like a mountain.

38. O Nārada, when he became benumbed and stunned, Viṣṇu repeated formulas for redemption from torpidity.[328]

39. O sage, becoming freed from the stunned state, Viṣṇu became infuriated and took up his bow and arrows.

40. O dear sage, Viṣṇu's bow was attacked with three arrows by Vīrabhadra whereupon it split into three in a trice.

41. Then Viṣṇu was enlightened by the great voice that the great Gaṇas were invincible. He therefore thought of vanishing from the scene.

42. On coming to know that all this was bound to happen brought about by Satī, so unbearable to all others, all of us went to our respective worlds after duly remembering Śiva, the independent lord of all.

43. When I returned to Satyaloka the grief of my son afflicted me much. In my miserable plight I pondered over what shall be done by me.

44. When Viṣṇu and I had gone, accompanied by Devas and sages, all those who were left there, those who maintained themselves through sacrifices, were utterly defeated by the Gaṇas.

45. On seeing the disorder and utter destruction of the great sacrifice, the sacrifice itself being afraid assumed the form of a deer and fled.

46. Vīrabhadra seized it as it, was fleeing up the sky in the form of a deer and beheaded it.

47-48. Then the heroic Mahāgaṇa Vīrabhadra caught hold of Prajāpati, Dharma, Kaśyapa Ariṣṭanemin the sage with many sons, the sages Aṅgiras and Kṛśāśva and the great sage Datta and kicked all of them on their heads.

49. With the tip of his fingers he cut off the tip of the nose of Sarasvatī and of Aditi the mother of devas. Vīrabhadra showed his exploits thus.

50. Similarly the infuriated Vīrabhadra[329] with eyes blazing, cut off the other devas too and threw them on the ground.

51. Even after mutilating the chief devas and sages, he never became calm like the king of serpents whose anger had been aroused.

52. After uprooting his enemies, like a lion the elephants of the forest, Vīrabhadra surveyed all the quarters frequently to know "who is where".

53. He struck and smashed Bhṛgu while the valorous Maṇibhadra kicked him on his chest and plucked off his moustaches.

54. Caṇḍa forcibly plucked off the teeth of Pūṣan[330]. who had formerly laughed and showed his teeth while Śiva was being cursed.

55. Nandin plucked out the eyes of Bhaga who was felled over the ground with anger because it was he who winked at Dakṣa while cursing.

56. Svadhā, Svāhā, Dakṣiṇā Mantras and Tantras, all those who were there were molested and mortified by the leaders of Gaṇas.

57 The Gaṇas furiously showered filth and rubbish on the sacrificial fire. The heroic Gaṇas made the sacrifice inexpressibly impure.

58. After coming to know that Dakṣa had hidden himself behind the altar due to his fright, Vīrabhadra dragged him out with force.

59. He was caught hold of by his cheeks, his head and was struck with the sword. Due to the yogic power of Dakṣa it could not be split.

60. Thinking that his head could not be pierced or

329. Maṇibhadra is the brother of Kubera and chief of the Yakṣas. He is the tutelary deity of travellers and merchants.

330. Puṣan is represented as toothless. The cause of his being toothless is variously explained. See H. M. P. 250. According to the present text, it was Caṇḍa, the follower of Vīrabhadra who uprooted his tee h.

cut with weapons he kicked his chest with the foot and wrested the head with his hand.

61. Vīrabhadra the leader of the Gaṇas threw the head of the wicked Dakṣa, the enemy of Śiva, into the fire-pit.

62. Vīrabhadra whirling the trident in his hand looked splendid indeed. The angry Raṇākṣa and Saṁvarta looked like the blazing mountains.

63. After killing them without difficulty Vīrabhadra in his fury burnt them in the fire like a blazing conflagration consuming moths.

64. Seeing Dakṣa and others entirely burnt, he laughed boisterously filling the three worlds with the sound.

95. He was surrounded by heroic glory. Then a divine shower of flowers originating from the celestial park fell over Vīrabhadra accompanied by his Gaṇas.

66. Cool breezes blew gently fragrant and pleasing. Divine drums sounded simultaneously.

67. The hero who had accomplished his duties went to Kailāsa quickly like the sun who quells darkness.

68 On seeing Vīrabhadra who had fulfilled his task, lord Śiva was pleased and he made him the presiding officer of his Gaṇas.

CHAPTER THIRTYEIGHT

(*The dialogue between Kṣuva and Dadhīca*)

Sūta said:—

1. After hearing these words of Brahmā of immeasurable intellect, Nārada the brahmin was surprised and he lovingly asked him thus.

Nārada said:—

2. Please tell me for what reason did Viṣṇu go to the sacrifice of Dakṣa along with the devas but leaving off Śiva, for there so much of ignominy was in store for him ?

3. Does not Viṣṇu know Śiva who has the power of

dissolution ? Why did he fight with his Gaṇas like a foolish insensible man ?

4. O Merciful one, this is my great doubt. Please clarify it O lord, narrate the story of Śiva to us that heightens the enthusiasm in our mind.

Brahmā said :—

5. O excellent brahmin, listen with pleasure to the story of the moon-crested lord which dispels our doubts.

6. O sage, formerly Viṣṇu lost his knowledge by the curse of Dadhīca. He, therefore, went to Dakṣa's sacrifice along with the devas in order to help Kṣuva.

Nārada said:—

7. Why did the excellent sage Dadhīca curse Viṣṇu ? What harm was done by Viṣṇu to Dadhīca by helping Kṣuva ?

Brahmā said:—

8. There was a king of great splendour named Kṣuva. He was the friend of Dadhīca, the sage of very great potentiality.

9. Formerly a great dispute, well known in the three worlds, took place between Kṣuva and Dadhīca in the context of their penance. This caused great disaster.

10. Dadhīca, a great devotee of Śiva and a Vedic scholar said—A brahmin alone is the noble person in the three higher Varṇas. There is no doubt.

11. O great sage, on hearing the words of Dadhīca, the king Kṣuva deluded by his pride due to wealth and glory said thus :—

Kṣuva said:—

12. A king holds in his body parts of the eight guardians of the worlds. Hence a king is the most excellent lord of all Varṇas and Āśramas. He is the supreme lord.[331]

331. The king embodies the essence of eight Lokapālas and as such he is a divine being. Cp. Manu. Ch. 7. He is authorised to maintain the system of four Varṇas and Āśramas but none of the sacred texts—Śrutis and Smṛtis—empowers him to rule over the Brāhmaṇa Varṇa. Cp. G. Dh. S. राजा सर्वस्येष्टे ब्राह्मणवर्जम् ।

13. The Vedas say clearly that the king consists of all devas. Hence, O sage, I am that great deity.

14 Hence a king is nobler than a brahmin. Take the example of Cyavana. Hence I am not to be disrespected by you. I am to be honoured always.

Brahmā said :—

15. On hearing that opinion of Kṣuva, O excellent sage, which went contrary to Vedas and Smṛtis, Śukra became angry.

16. Dadhīca of great splendour became angry because it affected his prestige, O sage. With his left fist he hit Kṣuva on his head.

17. Kṣuva on being hit struck Dadhīca with the thunderbolt. The king of evil mind became angry and roared loudly.

18. Dadhīca on being struck by the thunderbolt remembered Śukra who was one of his ancestors.

19. Śukra of Yogic powers approached the body of Dadhīca who was hit by Kṣuva and rejoined the broken limbs.

20. After rejoining the organs as before of Dadhīca, Śukra a leading devotee of Śiva, the initiator of Mṛtyuñjaya-vidyā said.

Śukra said :—

21. Dear Dadhīca, after worshipping Śiva the lord of everyone, I am going to tell you the highly potential Vedic mantra Mahāmṛtyuñjaya.

22. We worship the three-eyed lord Śiva, the lord of the three worlds, the father of the three spheres, the lord of the three guṇas.

23-25. Lord Śiva is the essence, the fragrance of the three Tattvas, three fires, of every thing that is trichotomised, of the three worlds, of the three arms and of the trinity. He is the nourisher. In all living beings, everywhere, in the three Guṇas, in the creation, in the sense-organs, in the devas and Gaṇas, he is the essence as the fragrance in a flower. He is the lord of devas.

26-27. O excellent brahmin of good rites, He is called the nourisher because it is from Him the supreme Puruṣa Śiva that the Prakṛti, the different Tattvas from Mahat to the different Indriyas, Viṣṇu, Brahmā, the sages, Indra and the devas derive their nourishment.

28-29. Worship that immortal deity Śiva with sacred rites, penance, self-study of the Vedas, yogic practices, meditation, observance of truth and other means. You will be freed from the noose of Yama. The lord is the cause of both bondage and salvation.

30-31. In my opinion this Mṛtasañjīvanī mantra is the most excellent of all. Repeat these mantras regularly remembering Śiva with devotion. After Japa, Homa and recitation of the mantras observe fast, but you can drink water day and night. If the meditation is conducted in the presence of Śiva there is no fear of death from anywhere.

32-33. Nyāsa and other ritualistic rites shall be observed. Śiva shall be worshipped duly. Śiva who is favourably disposed to his devotees shall be propitiated. I shall also mention the observance of meditation. It is after this meditation that the mantra shall be repeated as long as the purpose is realised due to Śiva's power.

34. I worship the three-eyed Lord Śiva, the conqueror of death who is accompanied by (Pārvatī); who pours water on his head from two vessels held in his lotus-like hands, by means of the other pair of hands; who has placed the two hands with the pots on the lap; who usually holds in his hands the Rudrākṣa garland and a deer and whose body is rendered cool and wet by the nectar exuding from the moon worn on the head.

Brahmā said :—

35. After instructing the excellent sage Dadhīca thus and remembering lord Śiva, O dear, Śukra returned to his abode.

36. On hearing his words, the great sage Dadhīca went to the forest for penance thinking upon Śiva with great pleasure.

37. Going there he performed penance repeating[332] the mantra named Mahāmṛtyuñjaya in accordance with the rules and remembering Śiva with great pleasure.

38. After repeating the mantra for a long time and propitiating Śiva with penance, he delighted Śiva named Mahāmṛtyuñjaya—the conqueror of great death.

39. O great sage, Śiva who is favourably disposed towards his devotees became delighted by that Japa and appeared before him lovingly.

40. On seeing his lord Śiva, the great sage was highly pleased. After bowing to him with devotion and in accordance with rules he eulogised him with palms joined in reverence.

41. O dear one, O sage, Śiva told the son of Cyavana (Dadhīca)—"Please tell me what boon (you require)"

42. On hearing the words of Śiva, Dadhīca, the most excellent devotee, spoke to Śiva who is favourably disposed to his devotees, with palms joined in reverence and a formal salutation.

Dadhīca said :—

43. O great lord, lord of Devas, please give me three boons viz. adamantine bones, impossibility of being killed and absence of distress.

Brahmā said :—

44. On hearing the words mentioned by him, the delightful great lord gave Dadhīca the three boons saying "so be it".

45. After securing the three boons from Śiva, the great sage, who strictly followed the Vedic path, was delighted and went immediately to kṣuva's abode.

46. Having secured indestructibility, adamantine bones and absence of distress from Śiva, he kicked the king on the head with the root of his foot.

332. Lord Śiva is called "the Conqueror of Death". The mantra for the propitiation of that God for the conquest of Death is also called 'the Conqueror of Death'. The mantra runs as follows : "Tryambakaṁ yajāmahe sugandhim puṣṭivardhanam. Urvārukamiva bandhanān mṛtyormukṣīya māmṛtāt."

47. Kṣuva, the king who was haughty by the favour of Viṣṇu, became angry and hit Dadhīca on his chest with his thunderbolt.

48. The thunderbolt was incompetent to destroy Dadhīca the noble-souled, thanks to the power of lord Śiva. The son of the creator (Kṣuva) was greatly surprised.

49. On thus seeing the indestructibility, absence of distress and adamantine bones of Dadhīca the great sage, Kṣuva, the son of the creator, became surprised at heart.

50. Defeated thus by Dadhīca who was the server of Mṛtyuñjaya and who resorted to Śiva, Kṣuva went to the forest immediately and propitiated Viṣṇu, the younger brother of Indra.

51. The lord Viṣṇu satisfied with his worship revealed himself to him in the divine form of the Garuḍa-bannered deity.

52. On seeing the lord with his divine vision, he bowed and eulogised him with pleasing words.

53. After worshipping and eulogising the invincible lord, lauded by Indra and others, he devoutly bowed down his head and submitted thus to him.

The king said :—

54. O Holy lord, formerly I had a humble friend, a certain brahmin renowned as Dadhīca who knew all virtuous acts.

55. He cannot be killed by anyone at any time due to the power of Śiva. He got this boon after propitiating Śiva, the conqueror of death who is free from sickness.

56. In the open assembly, that Dadhīca of great penance, contemptuously kicked me with his left leg on my head.

57. O Viṣṇu, he told me haughtily—"I am not afraid of anybody". Having obtained favours from Mṛtyuñjaya he is incomparably haughty.

Brahmā said :—

58. On coming to know of the indestructibility of Dadhīca of noble soul, Viṣṇu thought upon the unrivalled power of lord Śiva.

59. Having thus remembered Śiva, Viṣṇu told Kṣuva the son of Brahmā immediately—

"O noble king, brahmins need not be afraid of anything even a bit."

60. O king, especially the devotees of Śiva have no fear at all. He would curse me along with the devas and trouble me.

61. O noble king, my destruction will also take place from the leader of Gaṇas at Dakṣa's sacrifice due to his curse. Of course I will be rising up again.

62. O leader of kings, the completion of the sacrifice will not take place. Of course O king, I shall strive for your victory over Dadhīca.

63. On hearing the words of Viṣṇu, the king Kṣuva said—"So be it". He remained there alone, eager to achieve his desire.

CHAPTER THIRTY-NINE

(Description of the fight between Viṣṇu and Dadhīca)

Brahmā said :—

1. In order to do something beneficent to Kṣuva, the lord Viṣṇu who is favourably disposed to his devotees assumed the form of a brahmin and went to the hermitage of Dadhīca

2. The Preceptor of the Universe Viṣṇu resorting to deception for the realisation of Kṣuva's purpose, bowed to the brahminical sage Dadhīca, the leader of devotees of Śiva, and spoke these words.

Viṣṇu said :—

3. O Dadhīca, O brahminical sage, engrossed in the worship of Śiva, O unchanging one, I am soliciting a boon from you, which you will please grant.

Brahmā said :—

4. Dadhīca, the most excellent of the devotees of

Śiva, thus requested by the lord of Devas on behalf of Kṣuva, immediately replied thus.

Dadhīca said :—

5. O brahmin, your purpose has been understood by me. You have come here on behalf of Kṣuva. You are the lord Viṣṇu in the form of a brahmin due to your illusion.

6. O lord of Devas, O Viṣṇu, thanks to the grace of Śiva, the past, future and present, everything in the three periods of time is known to me.

7. I know you to be Viṣṇu, O observer of good rites, leave off your disguise of brahminhood. You have been propitiated by king Kṣuva of wicked intellect.

8. O lord Viṣṇu, I know your favouritism towards your devotees. Cast off this deception. Assume your own real form. Remember Śiva.

9. If any one is afraid of me in view of my being engrossed in the worship of Śiva, you will please tell me bearing in mind the true state of things.

10. With my mind drawn to the memory of Śiva, I never tell a lie. I am not afraid of devas or demons in the whole universe.

Viṣṇu said :—

11. "O Dadhīca of good rites, all sorts of fear are at an end for you. Since you are actively engaged in the worship of Śiva you are omniscient.

12. You will please say for once that you are afraid. Obeisance to you. At my behest please bear with Kṣuva the leader of kings".

Brahmā said :

13. Even after hearing this request of Viṣṇu, the great sage Dadhīca, the most excellent of the devotees of Śiva, laughed and said fearlessly:—

Dadhīca said :—

14. "I am not at all afraid of anything anywhere at

any time, thanks to the power of the Pināka-wielding Śiva, the lord of Devas".

Brahmā said :—

15. Then, on hearing the words of the sage, Viṣṇu became angry. He lifted his discus and stood as if he would burn the excellent sage.

16. When hurled upon the brahmin, the terrible discus became blunted in the presence of the king, thanks to the power of Śiva.

17. On seeing the discus blunted at the edges, Dadhīca smilingly spoke to Viṣṇu, the cause of discrimination between the existent and the non-existent.

Dadhīca said :—

18. O lord Viṣṇu, formerly the famous terrible discus Sudarśana[333] was secured by you with great effort.

19. That is the auspicious discus of Śiva. It does not kill me here. O lord Viṣṇu, furious at me you can endeavour to hurl all the weapons such as Brahmāstra[333] at me one by one.

Brahmā said :—

20. Viṣṇu, on hearing his words, thought that he was only a man devoid of virility and hence hurled at him all the weapons.

21 Thereupon the devas of crooked intellect rendered help to Viṣṇu who was engaged in fighting with a single brahmin.

22. Indra and others, partisans of Viṣṇu, hurled with force their own different weapons from all round on Dadhīca.

23. Taking a fistful of Kuśa grass and remembering Śiva, Dadhīca of adamantine bones and self-control discharged it against all the Gods.

24. O sage, thanks to the power of Śiva, the fistful Kuśa grass of the sage became the divine trident equal in potentiality to the fire of the god of death.

333. It is a mythical weapon causing infallible destruction. It is so called because it is presided over by Brahmā.

25. That trident of Śaiva nature blazing around with the lustre exceeding the fire at the close of the Yugas wanted to burn the armed Gods.

26. All the weapons hurled by the devas of whom Nārāyaṇa and Indra were the most important, bowed down in reverence to that trident.

27. Bereft of their virility, the heaven-dwelling devas fled. Viṣṇu, alone, the foremost of those who make use of Māyā, remained there but he was afraid.

28. Viṣṇu, the lord, created out of his body millions of divine beings like himself.

29. O celestial sage, those Viṣṇugaṇas of heroic power fought with the single sage Dadhīca identical with Śiva.

30. Then withstanding the entire hosts of Viṣṇugaṇas, Dadhīca, the most excellent of the devotees of Śiva, burnt them all in the battle.

31. Then, in order to confound the sage Dadhīca, Viṣṇu, clever in the use of illusion, became multi-formed.

32. In that body of Viṣṇu, the most excellent brahmin Dadhīca saw thousands of devas and living beings.

33. There were crores of Bhūtas, crores of Gaṇas and crores of universes in the body of multiformed Viṣṇu then.

34. On seeing all things spread there, Dadhīca, the son of Cyavana spoke to Viṣṇu, the all-pervading, unborn, lord of the universe, eulogised by the whole universe.

Dadhīca said:—

35. O long-armed one, cast-off this illusion. On consideration, this is only a sham appearance. O Viṣṇu, thousands of inscrutable things are known to me also.

36. I shall give you a divine vision. You will see in me the entire universe including you, Brahmā and Rudra. You shall then be alert.

Brahmā said :—

37. After saying so, the saintly son of Cyavana, of body fully infused with the brilliance of Śiva, showed the entire universe in his body.

38. Remembering Śiva in his mind and laughing fearlessly, the intelligent Dadhīca, the most excellent of the devotees of Śiva spoke to Viṣṇu, the lord of Devas, thus.

Dadhīca said :—

39. O Viṣṇu, of what avail is this illusion of yours or the power of Mantra. You shall give up this illusion and fight in a straight manner.

Brahmā said :—

40. On hearing the words of the sage, the fearless Viṣṇu became angry with the sage who had been infused with the brilliance of Śiva.

41. The gods also rushed to the aid of lord Viṣṇu who was desirous of fighting with the sage Dadhīca of great valour.

42-43. In the meantime, Kṣuva of noble contact, came there. He prevented the motionless Brahmā, Viṣṇu and the gods from fighting. Even after hearing my words, the defeated Viṣṇu did not go near the sage, nor bowed to her.

44. Kṣuva who became agitated and distressed went near Dadhīca the great sage, bowed to him and requested thus.

Kṣuva said :—

45. O leader of sages, foremost of the devotees of Śiva, be pleased. Be pleased with Lakṣmī's consort who is difficult to be perceived by the wicked people.

Brahmā said :—

46. On hearing the words of the king on behalf of the devas, the brahmin Dadhīca, the storehouse of penance, blessed him.

47. Then, on seeing the lord of Lakṣmī Viṣṇu and others, the sage was angry. Remembering Śiva, he cursed Viṣṇu and the devas.

Dadhīca said :—

48. Let the gods with Indra, the sages and the lord Viṣṇu be burnt in the fire of the anger of Rudra.

Brahmā said:—

49. After cursing them he looked at Kṣuva[334] and said—"O leader of kings, a brahmin is worthy of being respected by devas, kings and the best of other castes.

50. O leader of kings, only brahmins are powerful, and influential". After saying thus clearly the brahmin entered his hermitage.

51. After venerating Dadhīca, Kṣuva returned to his abode. Viṣṇu also returned to his region and the devas to their respective places.

52. That place became a sanctified holy centre named Sthāneśvara[335]. Persons making pilgrimage to Sthāneśvara will attain the Sāyujya salvation with Śiva.

53. Thus I have briefly narrated the dispute between Kṣuva and Dadhīca and also the story of Brahmā and Viṣṇu who were cursed for being without the support of Śiva.

54. Whoever recites this portion containing the discord between Kṣuva and Dadhīca can conquer premature death. After death he attains Brahmā's region.

55. If a person recites this section and enters the battle, he need not be afraid of death at all. He will come out victorious.

CHAPTER FORTY

(*Journey to Kailāsa and the vision of Śiva*)

Nārada said :—

1. O Brahmā of great intellect, who are the guide for

334. The legend upholds the supremacy of the Brāhmaṇa over the other caste.

335. Sthāneśvara or Sthāṇviśvara is mentioned by Bāṇabhaṭṭa in the third Ucchvāsa of the Harṣacarita written in the first half of the seventh century A.D. The earliest notice of this place by a foreigner is found in the record of the Chinese pilgrim Hwen Thsang who was the contemporary of king Harṣavardhana.

The city is identified with the modern town Thanesar in Karnal district, Haryana State. It derives its name from an ancient temple dedicated to lord Śiva.

Śiva cult, you have narrated to me the wonderfully beautiful story of Śiva's sport.

2. After destroying the sacrifice of Dakṣa when the heroic Vīrabhadra went to Kailāsa what happened there ? O dear, please tell me now.

Brahmā said:

3. Defeated and mutilated by Śiva's armies the gods and the sages came to my region.

4. After making obeisance to me who am self-born, and eulogising me in various ways, they explained their distress entirely.

5. On hearing that, I was extremely pained for my son Dakṣa. In that mental anguish I thought.

6. "What step shall I take to please the devas, whereby Dakṣa can be restored to life and whereby the sacrifice also be completed ?"

7. O sage, even after thinking a lot I did not attain any peace of mind. Remembering lord Viṣṇu with devotion I knew what I shall do.

8. Then I went to the world of Viṣṇu along with the gods and the sages. After bowing to and eulogising him with various hymns I informed him of my misery.

9. Please make arrangements so that the sacrifice shall be completed, the gods and the sages be happy. As you know he was performing a sacrifice.

10. O lord of Lakṣmī, lord of gods, bestower of happiness to the gods, we, including the devas and the sages, have sought refuge in you.

Brahmā said :—

11. On hearing my words, the lord of Lakṣmī with his soul set on Śiva and mind free from distress, replied after duly remembering Śiva.

Viṣṇu said :—

12. An aggression against a powerful person neither

befits a weak aggressor nor leads to his welfare.[336]

13. Thus, O Brahman, the gods have committed sin and offended Śiva, since they had partaken of His share in the sacrifice.

14. You shall propitiate Śiva by falling at his feet, with pure mind.

15. At the bidding of the protector of the world whose fury annihilates everything, the resuscitation is certain and immediate.

16. That lord has been wounded in the heart by the wicked Dakṣa by harsh words. Crave the forgiveness of that lord who has lost his beloved now.

17. O Brahman, this is the only remedy for tranquilising him, I think and also for pleasing him. I have mentioned that truth.

18. Neither I nor you, nor the gods, nor the sages, nor any embodied being knows the reality and the extent of his strength and power.

19. Who else can lay down a remedy for Śiva who is independent and the greatest self—a remedy that quells delusion?

20. I too have offended Śiva. I shall also come, O Brahmā, to Śiva's abode along with you all and crave the forgiveness of Śiva.

Brahmā said :—

21. After commanding thus, me, Brahmā and the gods, Viṣṇu desired to go to his mountain along with the devas.

22. Accompanied by the gods, sages, Brahmā and others Viṣṇu went to Kailāsa, the auspicious excellent mountainous abode of Śiva.

23. It was a favourite abode of the lord where Kinnaras, Apsaras, Siddhas and other divine beings stayed. It was very high.

24. It was brilliant with many peaks full of precious gems all round. It was of variegated colour due to diverse

336. The text of this verse is corrupt in all printed editions. We have translated it after emending the text in the following way :

तेजीयसि न सा भाति कृतागसि बुभूषता ।
तन्न क्षेमाय बहुधा बुभूषा हि कृतागसाम् ॥

minerals. It contained different trees and creepers.

25-26. Many kinds of deer roamed and many kinds of birds hovered there. The celestial and Siddha damsels sported about in different springs and pools along with their husbands and lovers. It contained many caves and ridges. It shone with various kinds of trees and had a silver lustre.

27. It was infested with big animals, tigers and others who were free from cruelty. It was of divine nature endowed with shining brilliance. It inspired great surprise and wonder.

28. The river Gaṅgā originating from the holy abode of Satī, sanctifying everything flowed there and so the place was very clean.

29. On seeing this mountain named Kailāsa, a great favourite of Śiva, Viṣṇu and other devas were surprised along with the excellent sages.

30. Near it, the gods saw Alakā[337], the beautiful and divine city of Kubera—a friend of Rudra.

31. Near that they saw the sylvan park Saugandhika which contained all kinds of trees. The sound originating from it was surprisingly divine.

32. Outskirting it are the two holy rivers Nandā[338] and Alakanandā that quelled sins by their mere sight.

33. The celestial damsels descending to them from their world drank their waters. Emaciated for their sexual dalliance with their menfolk they entered them for their sports.

34. After going beyond Alakā, the capital of the king of Yakṣas and the Saugandhika park, they saw the fig-tree of Śiva.

35. The fig tree had steady shade all round. It had a number of suspended branches without hanging roots. Its height was a hundred Yojanas. It had no nests on it. It afforded protection from heat.

36. It was the place where Śiva practised Yoga. It was divine. It was resorted to by other Yogins. It was great and excellent. It could be seen only by the excessively meritorious persons. It was beautiful and sacred.

337. See Note No.226 P. 265.

338. Nandā, Alakanandā and Bhāgīrathi are three famous branches of Gaṅgā in the upper course in the Pauri-Garhwal region.

37. Beneath that Vaṭa of yogic potentialities, Viṣṇu and other devas saw Śiva seated. The Vaṭa was the refuge of those seeking salvation.

38. Śiva was being served and venerated by Brahmā's sons, the great Siddhas engrossed in devotion to Śiva joyously. They were calm. Their very physical body inspired calmness.

39. He was being attended upon by his friend Kubera, the lord of Guhyakas and Rakṣas and particularly by his attendants and kinsmen.

40. Lord Śiva had the divine form liked by the sages. His fond love befriended everyone He shone with the ashes smeared over his body.

41. O sage (Nārada), (you were present there and while) you were asking him questions, he was explaining wise and excellent things to you, whereas the other saintly men were listening. He was seated on a seat made of Kuśa grass.

42. He had put his left leg over his right thigh and knee. The Rudrākṣa garland was suspended from his wrist. He was showing the Tarkamudrā (with his hand).

43. On seeing Śiva like this, Viṣṇu and other devas humbly bowed to him immediately after joining their palms.

44. Lord Śiva, the refuge of saintly men, stood up and approaching Viṣṇu who had gone there along with me he performed obeisance with his head.

45. Viṣṇu and the devas made obeisance at His feet as Viṣṇu, the goal of the world, would bow to Kaśyapa.

46. Viṣṇu and the devas performed obeisance and spoke to Śiva who was revered by the lords of devas, siddhas, Gaṇas and the sages.

CHAPTER FORTYONE

(*Devas eulogise Śiva*)

Viṣṇu and others said :—

1. O great lord, the lord of the gods and the prescriber of worldly conventions, we know you to be Śiva and Brahman, thanks to your favour.

2. O lord Śiva, why do you delude us by your illusion which is inscrutable and which deludes people always.

3. You are the supreme Brahman, greater than Prakṛti and Puruṣa, the material and activating cause of the universe. You are incomprehensible and inexpressible.

4. You alone create, sustain and annihilate the universe under your control like a spider (weaving its web). You sport about with Śivaśakti—your own manifestation.

5. O Siva, merciful that you are, you alone created the sacrifice through Dakṣa for the fulfilment of the Vedas.

6. The delimitations which brahmins, experts in the Vedic path and rituals, believe in, end with you in the world.

7. O lord, the activities of auspicious nature result in happiness to the doer whereas inauspicious activities end in adverse, or in partially good and bad results.

8. You alone are the bestower of the fruits of all actions. You are the lord of glorious things according to the Vedas.

9. Vulgar persons who observe sacrificial rites alone are acrimonious and wicked. With harsh words and jealousy these deluded persons inflict pain on others.

10. O lord, let not the destruction of these gods be carried out by you. O lord, great god, be merciful.

11. Obeisance to Śiva who is calm, the supreme and the highest soul, of matted hair, great lord and the bright one.

12. You are the creator of the creators of the universe. You are the sustainer and the forefather, possessed of three attributes and attributeless. You are greater than primordial nature and the supreme Being.

13. Obeisance to Thee the blue-necked, the creator, the supreme soul, the universe, the speed of the universe and the cause of the bliss of the universe.

14. You are Oṁkāra, Vaṣaṭkāra,[339] the initiator of enterprises, Hantakāra, Svadhākāra* and the partaker of

339. Vaṣaṭ or Vauṣat is an exclamation uttered by the Hotṛ priest at the end of the sacrificial verse on hearing which the Adhvaryu priest casts the oblation offered to the deity into the fire.

*Hantakāra and Svadhākāra are particular formulas of benediction. In the present context the three—Vaṣaṭkāra, Hantakāra and Svadhākāra are personified and described as identical with Śiva.

Havya and Kavya offerings always.

15. O righteous one, how is it that the sacrifice has been broken by you? O great God, you are a benefactor of brahmins. O lord, how can you be a destroyer of sacrificers?

16. You are the protector of virtue, brahmins and cows. O lord, you are the shelter for all living beings and worthy of being bowed to

17. Obeisance to you, O lord, having the splendour of innumerable suns. Obeisance to you, the Bhava, the lord in the form of flavour and fluid.

18. Obeisance to you who are every thing, who are in the form of fragrant earth. Obeisance to Him of great splendour, Him in the form of fire.

19. Obeisance to Śiva who is wind in the subtle form of the principal of touch. Obeisance to you, the lord of individual souls, the priest presiding over sacrifice; and Vedhas (the creator).

20. Obeisance to you the terrible in the form of Ether with the principle of sound[340]. Obeisance to the great lord Moon, or, one accompanied by Umā; obeisance to the Active.

21. Obeisance to Ugra in the form of Sun; obeisance to you the detached performer of actions, the slayer of Kāla, and the furious Rudra.

22. Obeisance to Śiva, Bhīma, Ugra, the controller of living beings; you are Śiva to us.

23. Obeisance to the giver of pleasure to all-pervasive universal soul, the destroyer of distress; the consort of Umā.

24. Obeisance to the annihilator, the supreme Being in the form of all objects, the great soul who is indistinguishable from the existent and the non-existent, and is the cause of intellect.

25. Obeisance, obeisance to one who is omniformed and the plentiful; obeisance to Nīla, Nīlarudra, Kadrudra and Pracetas.

26. Obeisance to the most bounteous lord who is perva-

340. Śiva symbolises the five elements viz. earth, water, fire, wind and ether.

ded by rays, who is the greatest, and the destroyer of the enemies of the gods.

27. Obeisance to Tāra (star), Sutāra (one that enables others to cross), Taruṇa (the ever young), and the brilliant.

28. Obeisance to Śiva who is beneficent to the gods, the lord, the great soul, Obeisance to you the great; obeisance to you, the dark-necked God.

29. Obeisance to the golden one, the great lord, of golden body; obeisance to Bhīma, Bhīmarūpa, obeisance to one engaged in terrible deeds.

30. Obeisance to one who has smeared his body with ashes, decorated himself with Rudrākṣa; and is of short long dwarfish height.

31. Obeisance to you, O lord, who can kill at a distance, in front, to one who has a bow, a trident, a mace and a ploughshare.

32. Obeisance to the wielder of many weapons, to the destroyer of Daityas and Dānavas, to Sadya, Sadyarūpa and Sadyojāta.

33. Obeisance to Vāma, Vāmarūpa, Vāmanetra, Aghora, the great lord and the Vikaṭa.

34. Obeisance to Tatpuruṣa, to Nātha, the ancient Puruṣa, the bestower of the four aims of life, Vratin and Parameṣṭhin.

35. Obeisance to you, Īśānas, Īśvara, Brahman, of the form of Brahman, the Supreme Soul.

36. You are fierce towards all wicked persons; to us you are Śiva the controller. Obeisance to you the swallower of Kālakūṭa poison, the cause of protection of the Gods and others.

37. Obeisance to Vīra, Vīrabhadra, the protector of heroes, the trident-holder, the great lord of mankind.

38. Obeisance to Him of the heroic soul of perfect learning, Śrīkaṇṭha, Pinākin, the endless, the subtle, the one whose anger is the cause of death.

39. Obeisance to the great lord, greater than the

341. This refers to Śiva's swallowing of poison at the churning of the ocean.

greatest, the greatest of the great, the all-pervading omni-formed lord.

40. Obeisance to Viṣṇukalatra, Viṣṇukṣetra, the sun, Bhairava, the refuge of the refugees, the three-eyed and the sportive.

41. Obeisance to Mṛtyuñjaya, the cause of sorrow, of the form of three attributes, one with the moon, sun and fire as eyes, to the bridge of each and every cause.

42. The entire universe is pervaded by you with your own splendour; you are the great Brahman, the unchanging consciousness, bliss and light.

43. O lord Śiva, all the Gods headed by Brahmā, Viṣṇu, Indra, the moon, the sages and others are born of you.

44. Since you hold everything by dividing your cosmic body into eight you are known as Aṣṭamūrti[342], you are the primordial Śiva, the merciful.

45. Afraid of you the wind blows, the fire blazes, the sun shines and death runs all round.

46. O Great Lord, the ocean of mercy, be pleased. Save us for ever, for we are otherwise doomed as we lack in fortitude.

47. O merciful lord, we have been protected always by you alone from different miseries. Similaly protect us now.

48. O lord the blesser, O lord of Durgā, revive the incomplete sacrifice of Dakṣa Prajāpati immediately.

49. Let Bhaga regain his sight, let the initiated Dakṣa be restored to life, let the teeth of Pūṣan grow, let the moustaches of Bhṛgu appear as before.

50. O Śiva, let the Gods and others whose bodies have been mutilated by weapons and stones, regain their previous normal health under your blessing.

51-52. O lord, the entire share of yours will be allotted to you. Vasiṣṭha will officiate in the sacrifice, the sacrifice will have the share of Rudra, not otherwise. Saying so, Viṣṇu, the lord of Lakṣmī, along with Brahmā craved Śiva's forgiveness by prostrating on the ground.

342. See Note No. 89 P. 132.

CHAPTER FORTYTWO

(*The removal of Dakṣa's misery*)

Brahmā said:—

1. Lord Śiva was delighted on being conciliated and cajolled by Viṣṇu, Brahmā and the sages.

2. Consoling Viṣṇu and other devas and laughing, the merciful lord Śiva blessed them and spoke.

Lord Śiva said :—

3. O excellent devas, both of you listen with attention. O dear ones, I shall state the truth. I have always borne your wrath.

4. I do not take into account the sin committed by my children. I have inflicted punishment on those who are afflicted by my illusion.

5. The destruction of the sacrifice of Dakṣa was not done by me. If a person hates another, ultimately it recoils on him alone.

6. No action that involves the affliction of others will be indulged in by me at any time. If anyone hates another it will recoil on him alone.

7. Let the head (the sacrificial head) of Dakṣa be that of a goat. Let the god Bhaga receive his share in the sacrifice in conjunction with the sun.

8. O dear ones, the god Pūṣan who used to grip the cooked offerings in a sacrifice with his teeth has been rendered broken-toothed and will remain as such. I have spoken the truth.

9. Bhṛgu who opposed me shall become goat-bearded. The gods who tried to uproot me shall have their physical bodies.

10. Let the Adhvaryu priests be borne through the arms of Aśvins and the hands of Pūṣan. I have spoken thus out of love for you.

Brahmā said:—

11. Saying thus, the lord Śiva though merciful, yet of

imperial nature, the lord of the mobile and immobile and the follower of Vedic injunctions, stopped.

12. On hearing his speech, Viṣṇu and other gods were delighted and sent out cries of approbation.

13-14. Then at the invitation of Viṣṇu and other gods, Śiva went to Kanakhala at the sacrificial altar of Dakṣa Prajāpati. The celestial sages and I too accompanied him there.

15. Then Rudra saw the extent of destruction carried out by Vīrabhadra, of the sacrifice and of the celestial sages.

16-17. Svāhā, Svadhā, Pūṣan, Tuṣṭi, Dhṛti, Sarasvatī, the sages, the manes, Agnis, many others like Yakṣas, Gandharvas, Rākṣasas who were mutilated, wounded or killed in the battle were seen by him laughingly.

18. On seeing this destruction of the sacrifice, He called the chieftain of Gaṇas, Vīrabhadra of great virility and spoke to him.

19. O Vīrabhadra of powerful arms, what is it that you have done? O dear, in your hurry you have inflicted very severe punishment on the celestial sages and others.

20. Bring Dakṣa here quickly. O dear, he performed a sacrifice contrary to rules, whence this result arose.

Brahmā said :—

21. Thus commanded by Śiva, Vīrabhadra, hastened to bring the headless body of Dakṣa which he threw in front of Śiva.

22-23. O excellent sage, on seeing the headless body, Śiva, the benefactor of the worlds, spoke laughingly to Vīrabhadra—"Where is the head of Dakṣa?", Vīrabhadra replied—"O lord Śiva, at that time itself, the head was consigned to fire by me."

24-26. On hearing the words of Vīrabhadra, Śiva commanded the gods in the manner as mentioned before. After doing in accordance with what lord Śiva had said, Viṣṇu, the gods and I acquainted Bhṛgu with the same quickly. At the bidding of Śiva, they immediately joined the head of the sacrificial animal, the goat, with the body of Dakṣa.

27. When the head was joined and Śiva looked at it, Dakṣa regained his life and awoke as if from sleep.

28. On waking up he saw Śiva, the merciful, in front of him. Dakṣa stood there happy and joyful.

29. Formerly his mind had been contaminated and affected by a great hatred towards Śiva. But now immediately after seeing him, his mind became pure like the autumnal moon.

30. He wanted to eulogise Śiva but could not do so because of his affection, emotional disturbance and anxiety for his deceased daughter.

31. Then after regaining composure and peace of mind, the ashamed Dakṣa bowed and eulogised Śiva, the benefactor of the worlds.

Dakṣa said :—

32. I bow to the great lord, the supreme being, the bestower of boons, the store of knowledge, the eternal. I bow to Śiva, the lord of the chief of Gods, always conferring happiness and the sole kinsman of the universe.

33. I bow to the lord of the universe, of cosmic form, the primordial Being and the form of Brahman itself. I bow to Śiva, the conceiver of world's happiness and the greater than the greatest.

34. O lord, lord of Devas, be merciful. Obeisance to thee. O Śiva, the storehouse of mercy, forgive my faults.

35. O, Śiva, Thou hast blessed me under the pretext of punishing me. O lord, I have been wicked and foolish. Thy real nature I could not understand.

36. Today I have realised the truth. Thou art above all. Thou art served by Viṣṇu, Brahmā and others. Thou art the supreme Being known only through the Vedas.

37. Thou art the wish-yielding Kalpa tree to the good. Thou punishest the wicked always. Thou art the independent great soul. Thou art the bestower of desired boons on the devotees.

38. Thou hast created the brahmins first who uphold learning, penance and sacred rites, in order to realise the reality of the soul, O great lord, from thy mouth.

39. Just as the master of cowherds protects the cows

from adversities, so also thou art the saviour of the good. Thou art the watch and ward of Social Conventions. Thou punishest the wicked.

40. The great lord has been wounded by me by the shafts of piercing harsh words. I have made the gods, who conferred blessings on me, very dejected.

41. O Śiva, the helper of the distressed, Thou art greater than the greatest. Thou art favourably disposed to thy devotees. Thou art satisfied by thine own action of great value.

Brahmā said:—

42. Having thus eulogised lord Śiva, the benefactor of the worlds and the great lord, the patriarch Dakṣa humbly stopped.

43. Then the delighted Viṣṇu, with palms joined in reverence, eulogised the bull-bannered Śiva in a speech choked with tears after bowing to him.

Viṣṇu said :—

44. O great God, O supreme God, the bestower of blessings on the world, O storehouse of mercy, the helper of the distressed, Thou art the great Brahman, the great soul.

45-46. O Lord, Thou art all-pervasive and independent. Thy glory can be known only through the Vedas. This Dakṣa is my devotee. He has been wicked to censure you before. He has committed an offence making us meritless. O great lord, Thou must forgive him since thou art free from aberrations.

47. O Śiva, out of delusion. I too have committed offence against you since I took sides with Dakṣa and fought with Vīrabhadra, Thy attendant.

48. O Sadāśiva, Thou art my master, the supreme Brahman. I am Thy slave. I shall be sustained by Thee always since thou art the father unto us all.

Brahmā said :—

49. O great lord, lord of devas, O lord, O ocean of mercy, Thou art the independent great soul, the great Śiva, unchanging and without a second.

50. O Śiva, blessing has been conferred on my son in granting him a body. Thou dost not mind the offence to Thee. Resuscitate the sacrifice of Dakṣa.

51. O Lord of gods, be pleased. Remove all curses. Thou art my conscious encourager. Thou alone art the restrainer.

52. O great sage, after thus eulogising lord Śiva, I joined my palms in reverence and bent my head in humility.

53. Then Indra and other gods, the guardians of the quarters, of good mentality lauded lord Śiva whose lotus-like face beamed with brilliance.

54. The other gods too of delighted minds, the Siddhas, the sages and the Prajāpatis lauded Śiva joyously.

55. Then the gods of lower rank, Nāgas, and the brahmins, the members of the assembly, bowed with devotion and eulogised Śiva severally.

CHAPTER FORTYTHREE

(*The Arrangement in Dakṣa's Sacrifice*)

Brahmā said :—

1. Thus eulogised by Viṣṇu, by me, by the gods, sages and others, the great lord became delighted.

2. After consoling Brahmā, Viṣṇu, the sages and the gods by His benign glance, Śiva spoke to Dakṣa.

Lord Śiva said :—

3. O Dakṣa, listen. I shall explain. O patriarch, I am delighted. Although I am independent lord of all, I am subservient to my devotees always.

4. Four kinds of meritorious persons worship me always. O patriarch Dakṣa, the latter are greater than the former.

5. They are—the distressed, the inquisitive, the fortune-seeker and the wise. The first three are ordinary and the fourth one is extraordinary person.

6. The wise among these four is a great favourite of mine. He is of my own form. None is dearer to me than the wise. It is the truth. I tell you the truth.

7. I am the knower of Self. I can be known through knowledge by those who have mastered Vedānta and the Vedas.

8. Deluded men engrossed in rituals alone cannot attain me through the Vedas, sacrifices, gifts or austerities.

9. You wished to cross the ocean of worldly existence by observance of rituals alone. That was why I became angry and caused the destruction of the sacrifice.

10. Hereafter, O Dakṣa, thinking upon me as the great Lord and giving more importance to knowledge you carry on rituals with care and attention.

11. O patriarch, listen to another statement of mine with a clear conscience. Although it is based on the qualitative aspect it is esoteric. For the sake of virtue I shall tell you.

12. Brahmā, Viṣṇu and I constitute the chief cause of the universe. But I am the soul, the witness, self-seer and without attributes.

13. O sage, entering into my own illusion consisting of three attributes, I create, sustain and annihilate the universe and acquire designations consistent with the activities.

14. In that supreme, sole, universal God which is the pure Self, the ignorant sees different living beings, Brahman, Īśvara etc.

15. Even as an ordinary man does not consider his head, hands and other limbs as separate from his own self so also my follower does not feel separateness about the living beings.

16. He attains peace, who does not see any difference among the three deities who constitute the soul of all living beings and who have the same innate property, O Dakṣa.

17. The base man who differentiates the deities of the Trinity[343] certainly stays in hell as long as the moon

343. Trinity is the emanation from the transcendent reality called Brahman. The trinitarian pattern of the cosmos is a single whole at its

and the stars shine.

18. My devotee may worship the gods. Being so absorbed he will attain knowledge leading to eternal salvation.

19. Without devotion to Brahmā one cannot have the devotion to Viṣṇu; without devotion to Viṣṇu none will have devotion towards me.

20. After saying this, Śiva, the great lord, the merciful god spoke these words within the hearing of everyone.

21. "If a devotee of Viṣṇu hates me or if a devotee of Śiva hates Viṣṇu, both will incur curses and never realise reality".

Brahmā said :—

22. On hearing these pleasing words of lord Śiva, O sage, the devas, sages and others were greatly delighted.

23-24. With great joy, Dakṣa, his family and the gods realised Śiva as the lord of all and was engrossed in devotion to Śiva. Lord Śiva who was delighted in mind granted boons to all, as he received reverence to His great self.

25. Permitted by Śiva and with his blessings, O sage, Dakṣa the devotee of Śiva, with a delighted heart completed his sacrifice.

26. He allotted the full share to Śiva and gave the gods their respective shares. He gave charitable gifts to the brahmins and secured the good blessings of Śiva.

27. Thus the patriarch, Dakṣa, in collaboration with the Ṛtviks, completed that great rite of the gods in accordance with the sacred injunction.

28. O excellent sage, thus the sacrifice of Dakṣa was completed, thanks to the grace of Śiva who is identical with the supreme Brahman.

29. Then the celestial sages, sang the glory of Śiva and left for their abodes with delighted minds. Others too were pleased and left for their homes.

base. The three—Brahmā, Viṣṇu and Rudra—exist in one and one in three and they are comprehended within that one Being who is supreme, secret and the soul of all things.

30. Viṣṇu and I, went to our regions, joyfully singing the ever auspicious glory of Śiva.

31. Lovingly honoured by Dakṣa, the great lord Śiva, the goal of the good, returned to Kailāsa along with his Gaṇas. He was greatly delighted.

32. After returning to his mountain, Śiva remembered His beloved Satī and mentioned her story to the most important of his Gaṇas.

33. Narrating her story, lord Śiva passed many days. He then evinced the lover's humour according to the conventions of the world.

34. O sage, the lord is never unjust. The supreme Brahman is the goal of the good. How can He be deluded ? What sorrow has He ? How can he have other aberrations ?

35. Even Viṣṇu and I do not know His real secret. What then about others, the sages, gods, human beings and even Yogins.

36. The greatness of Śiva is endless and inscrutable even to the learned sages. It is known to the devotees without difficulty, thanks to good devotion and his favour.

37. There is no emotion or aberration at all in Śiva the supreme Being. He points out to the people of the world by his different actions, their respective goals.

38. O sage, by reading or listening to this, intelligent persons in the world secure good goal hereafter and excellent happiness in this world.

39. After forsaking her body thus, Satī, the daughter of Dakṣa, was born as the daughter of Menā, the wife of Himavat. This is well known.

40. After performing penance again she wooed Śiva as her husband. Attaining white complexion she performed many wonderful, divine sports and gained half the body of Śiva.[344]

41. Thus I have described the fascinating story of Satī to you which confers worldly pleasures and salvation, which is divine and bestows all wishes.

42. This narrative is flawless, pure, sanctifying, confe-

344. Ardhanārīśvara is the half-male and half-female form of Śiva. This form, most popular in ancient sculpture, symbolises the union and concord of the spirit and its energy.

rring heavenly pleasures, glory, longevity and the pleasure of sons and grandsons.

43. Whoever listens to this or recites this with devotion, O dear, will attain the greatest goal in every rite.

44. He who reads or teaches this auspicious narrative will attain salvation on death after enjoying all worldly pleasures.